

CERTAINE VV orkes of Galens,

called METHODVS MEDENDI, with a briefe Declaration of the worthie Art of Medicine, the Office of a Chirurgion, and an Epitome of the third booke of Galen, of

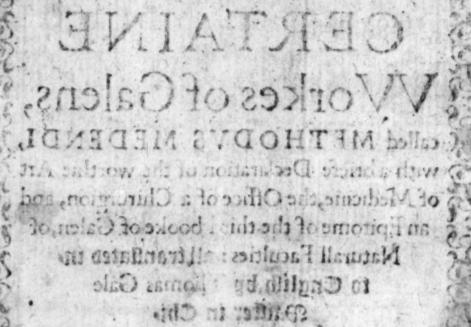
Naturall Faculties: all translated in to English, by Thomas Gale Paister in Chi-



AT LONDON Printed by Thomas

East, dwelling betweene Paules Wharfe and Baynards Castle.

1586.



the geric.

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East, dwelling betweene Paules Wharfe and Baynards Castle.

much as you area noble man e father to dedicate my tra-

torsued a Burgauene, and his finguler good busing this

agand meens onche lieb & broabout to make enerie bodie counting in the arte of medicine, with my workes in the English tongue, but it thall please your



Orafinitch, my linguler good Lord, as I have perceived you to be naturallie inclined to the art of Medicine, and chiefelie to haue vnder-Standing in that part, which is comnot beene a little carefull finde my acquaintance with your Lordship, to further you in the same studie,

euen to the vitermott of my power, and forafniuch as you have fo profited, not onelle in the Theorike part, but also in the practike, I have thought all my paines & labors well be-Howed. And although I should holde mylpeace; and fair nothing heerein vet a great number of poore men, and others, which have bene cured of your Lordhip, of many fundrie griefes and difeafes, will fee abroade and bewraie your notonous and charitable deedes . And forafinuch as your Honour hath better vider landing in this worthie arte, than a greate manie of those which take opon them the name of Chinagions, I might verie well fair, the most parte! And forafmuch as your Lordship beareth such a singuler loue vinto the same arte, I am therefore moued to dedicate thele my fimple traunites visto your Honour, to bee the patrone and defender thereof, for Pase percente, that now in our time no good encerprite can be gone about the fatte detraction and emic is bleeto ouestlatowe the land, which but impound mee for as peorg A.n. much

The Epistle Dedicatorie,

much as you area noble man, the rather to dedicate my traunites vinto your Honour, to bee my aide and fuccour in the defending of this my finall travaile, which I protest I have. not taken in hand, neither for vaine glorie, neither yet for anie worldbe profit on gaine , for lince the full time that I beganne to sette out anie parte of this arte in our English tonguer I have both fulleined great displeasure, and also lost manie profites, of thole which were in times past my speciall friendes game the greateft matter that they have to faie against mee, is onelie that I goo about to make euerie bodie cunning in the arte of medicine, with fetting foorth of these my workes in the English tongue, but if it shall please your good Lordhippe to understand my bounden dutie, first to almightin God of whom I have recoined the talent and allo my dutieto my naturall Countrie, whom Longht to profite with my talent, according to the Laying of our faulour lefus Chail which faith, He that hideth his talent in the ground, and rethit not to the profit of his neighbour, it shall be taken from him againe: Wherefore my good Lord, Ithinke it my duties of ctifourth thele thinges for the commoditie of the common wealth of my Countrie. What greater profite may comeniate any in the time of neede, than to cure his gricuous woundes, without which hee hould presentle die: to thre his griegous force which doub not puelic eate the Andibut fretseth and rostent in funder the great bones, with most whement gricke and paine, and allo great inflammations, and tumours against Nature, which taketh awaie thenaburallactions of the bodiesand molefteth it with most wehement and continuall maine, and alfo swing of broken houses and bones beeing out of joynt, to reflore them into their nat turall places agains with many other griefes appertaining to the fame artes which were heers to long to be recited nois ami And dor as much as manie have saken proponithem the curation of shele diferes about layer and hauccommitted many great exprafor lacke of knowledge to no fmall damser of Gods people & no lette burt of the come wealth I have thought it therefore my bounden dutie to fet foorth my anche ane talentin furthering of knowledge even as the poors much A.n.

The Epiftle Dedicatorie

poore widow did, which had but onelie one farthing, and out the same into the Lords treasure, & like as that same was ecepted with almightie God, so I trust he wil accept this my good will, according to the knowledge which he hath given me, so that at the last daie, I trust he shall not saie vnto mee, thou hast hidde thy talent in the ground, and not profited therewith as thou shouldest have done.

Andalfo I truft that good men of my Countrie shal haue no cause to have an euill opinion in mee, either through negligence or idlenesse, for that they may well perceive that these tranailes do both require studie and time of setting footh. Now my fingular good Lord, if they shall fair it is not good because it is in the English tongue, then I must alleadge vnto them the famous men which were the chiefe fetters forth of the fame art, as Hippocrates and Galen amongst the Grecians, whatfoeuer they might understand by foreine languages, either elfe gather by reason, or by experience, or observation of time, all these, whatsoeuer they were, they did write them in Greeke, which was their ownerlanguage & tongue, to that end, they might the better bee understanded, and somer bee learned. Also in like manner the worthie Arabians, as that noble king Auicen, Auerois, Albucafis, Mefue, & a great fort more of worthie men, which did collect and translate manie noble workes of Medicine out of the Greeke tongue, the Ebrue tongue, and many other languages, into their owne naturall tongue, which was then the Arabian tongue. In lyke marmer the Latinists were no lesse diligent to collect and gather, both ont of the Greeke and Arabian tongue, & wrote it in their owne tongue, as you may reade in the workes of those famous men, Plinius and Cornelius Celfus, with manie other more, whose workes are manifest at this present daie : If these worthie men haue beene moued with good confcience for knowledge fake, and for the better maintenance of their common wealth, in letting foorth of this art for the reliefe, comfort, succour, nelpe, and health, of those that be sieke and difeafed, or other waies wounded or hurt, in warre, or by mischaunce, &c . Why should not I then without blame or reproch for the furtherance of knowledge and other necessa-A.III.

The Epiftle Dedicatorie

rie things about rehearled, let foorth in our English tongue. some part of this good and necessarie arte for the instruction and further knowledge of those young students, which are defirous to learne the fame, and to vie the fame to the profite of the common wealth in the time of necessitie, I doe not meane, that bonest Artists, as Tailers, Shoomakers, Weavers, or anie other handie occupations, that they fould leave their artes wherein they are perfect, and fal to this art of Medicine, for I doe with with all my heart, that politike lawes might be made to constraine euerieman to follow that art, in which he hath bene well instructed and brought vp in . But my meaning is onelie to instruct those that be brought up in the art of Surgerie under some experimenters, who hath little learning in the tongues, & yet defirous to attaine knowledge, and forafmuch as these experimenters are permitted by lawes to occupie the art of Surgerie, I thought it my bounden dutie, both for the furtheraunce of their knowledge, and also for the reliefe of these that be diseased, to set foorth this in the English tongue which I have done, I doo not goe about to instruct those which be great learned men, and vnderstandeth the tongues neither yet doe I goe about to fatiffie the minde of those that be contentious and captious, that will rather finde fault with other mens dooings, than to further those that be willing to learne with their good dooings. My intent is onelie to further those that be willing to learne, which with humble and gentle heart doo accept and take in good part other mens great paine and trauailes, and forafmuch as Prentifes and young men, which have not beene trained up in schooles, neither yet can understand the Greeke or Latine tongue, and yet can understand and reade English verie well, and be of readie wit and good memorie, to carrie awaie that they reade & heare . It hath mooued me therfore the rather to write these bookes in the English tongue, & forasmuch as the foundation of art doth confist onelie in reason & experience, neither can ther be anie third thing added thervnto, as Gale affirmeth in his 3, booke, named Therapeuticons It semeth to me therefore, that he which understandeth any tongue, whether it be Greke, Latin, or English, it ferueth dim

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The Epistle Deidcatorie.

no more but for the further understading of that thing which he doth reade: for it doth not follow, that every one which can speake Greke, Latin, or Ebru, by and by to be a good diuine, or perfectlie to vnderstand the Arte of Medicine, for the common people amongst the Gretians, spake the Greke tongue, and so in other countries, which speaketh their language, and yet neither Diuines, neither yet Philitions, therefore it doth manifestly apeare by Galen, that the tongues maketh not an Artist, but reasonable knowledge being joyned with experience, maketh the Artist, so that in what tongue foeuer a man may gather knowledge, whether it be Greke, Ebru, Latin, English, or what other language soeuer it be, that same knowledge being joyned with reason and experience, maketh a perfect Artist: yet my good Lord, I would wish that he that should be a Chirurgion, should understand the tongues, for as much as in times past they have bene more diligent, & careful to further their common welthes in those countries, then they be in ours, by meanes whereof they have brought many noble Artes into their owne tongues, which we have not so largely set forth in our English tongue. Therefore if the professor Chirurgerie were learned in these tongues, they might more easely vnderstand the principles of their Arte, with their true diuisions, and definitions which should the more readier instruct them to follow a true methode, and this hath bene one cause which hath moved me to take this matter in hande. Thus most humbly beseeching your Lordship to take these bookes, the fruites of my painefull trauailes, into your noble protection, & defend both them and me your poore suppliant, from the mallice of busie detracters, and I shall not onely be the better incouraged to set forth other things according to my knowledge for the furtheraunce of the common wealth, but also as my duetie requireth to pray vnto the almightie Lord, for your Lorpships long life, perfect health, and dayly increase of honour. At my poore house in London, the. vij. of Nouemb. 1566.

> Your honors alwayes to commaund during his life, Thomas Gale Chirurgion,

na more but for the further ynder flading of that thing which he doth reade: for it doth not follow, that enely one which can feedke Greke, Latinger Ebru, by and by to be a good diune,or see office to yaderfitted the Arte of Medicine, for the common people statop if the Gretiens, sprike the Carte concue, and to in other countries, which speaketh their language, and yet neither Dinines, neither ver Chilinous, therefore it doth manifelfly apeare by Gates, installe congues miskeelt not an Artiff, but reafonable knowle ige being toyned with experience maketh the Artist, so that in what congue Lord ca ingra may gather knowledge, whether it be forched E co L us, English of what of our grage former whee chart fame leaswird to being toyoed wath reaftin and explorence. milethar perfect, Artist vet my good Lord, I would with that Le, that Hould be a Chirurgion, thould anderfland the: conques, for as invited as in times pair they have bene more object a welches in the thirt common welther in thold countries, then they be in ours, by meaner when out they that : broughe many noble Arces into their owne congues, which we have not follargely for touch in our English tongue. Therefore if the profellors of Chiungenewere leaned in these tongues, they might more cusely vaderiland the print ciples of their Arre, with their one death in sand defications weich froud the more readier in bear them to follow a true methode, and this hath bene one cause which bath man of the to take this matter in hande. Thus most humbly be feeching your Lording to take the chookes, the fruites of my painefull trausiles, into your noble protection, Schelend both them and me your poors suppliant, from the mallice of buile deredicts, and I finall not onely be the better incomaged to fet forth other shings according to new knowledge for the firetheraunce of the tommon wealth, I stallo as my ductionequireth to pray very the a mightie Lord, for your Lorginips long his perfect health and dayly increase of honour, and At my peore hould in Londonthe, vij, of Noucmbach 6.

Your honors alwayer to command during his life.
Thomas Gale Chinegions

O forth my painefull booke,
Thou art no longer mine:
Eache man may on thee looke.
The thame or pratte is thine.

Thoshinghest with me remaine, it out of a partial and for estimated the state of the And so estimated the state of the Ant of the An

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Therefore I have fer forth Africal Society of Society pour better bederending, and also lasegard of Code people, these two phase desiring you. Apply these to give Code the praise and thanks therefore, and as so my part, I have done but my dutie, in furthering of the common welth in this my prosession and Arte, requiring you in the name of Almightic Cod, that when great a damage our in the name of penells into pour hands, not enely to be executived to tend in your owne doing of that that that have be executived to tend and the owner and grave ment that have had god experience, so and to doing to doing to that the owner had grave ment that have had god experience, so have also doing to the fine doing owner also do to the first and the also do to the first considered and other runs also do to your alunc states, as a making of other runs also do to your alunc states, as a making of other runs also do to your alunc states, as a making of other runs also do to your alunc states, as a making of other runs also do to your alunc states, as a making of other runs also do to your alunc states, as a making of other runs also do to your alunc states, as a making of other runs also do to your alunc states, as a making of other runs also do to your alunc states and a making of other runs also do to your alunc states and a making of other runs.

Thou art no longer-mine:

Thomas Gale Manter in

Chirurgerie, vnto those young men which are of the desirous of knowledge, and are studiousin of bnA the Art of Chirurgeries on unit south to a

health of mankings have with great paines and travaile, colleged and gathered together certains parts of the Arte of Penicine, and have put the same into super bookes, so that ende, they might be the better understanded,

and foz as much as there be many poung vien delivous of knowledge in this Arte, and fewe of them learned in the Latine oz Græke tongue. Therefore, I with the dely of my friends, have let fozth these bokes in Cogleto. This part which I have let fozth, is commonly called Chirurgerie, foz that it doth cure by the ministring of convenient medicines with the hand. And foz as much as diners and lundzy persons, taketh byon them to ble the same Arte, daying lite the skill in the principles or right ble thereof, and some of the same doe dwell farre from Cities and god Townes, wherefoze they cannot have such counsails as is needefult to be had, when great and daungerous ruses chaunceth ine to their hands.

Therefore I have let forth and published abroade, both for your better inderstanding, and also safegard of Gods people, these works, desiring you understartely to give God the praise and thanks therefore, and as for my part, I have done but my dutis, in surthering of the common welth in this my profession and Arte, requiring you in the name of Almightic God, that when great & dawngerous cures hap peneth into your hands, not onely to be circumspeat to trust in your owne doinges, but also to take counsaile of other auncient and grave men that have had god experience, for in so doing, it shall not be onely a helpe but the Patient, but also but o your owne selves, for in seeing of other cun-

To the Reader.

ning mens workes, you thall learne and le thole thinges. inbich you bib neuer know noz fee befoze : & further moze, the common people that have a good opinion in you, for that pou bisdaine not to take counsaile of other expert men. Thus I leave to trouble you any further, committing this my boing buto your indgement, desiring you to take it in as god part as I offer it buto you, and biligently to reade all thele bokes often times over, and then I truft you hat Ande fuch commoditie and profit thereby, as shall redound onto your perpetuall goo name and fame, and to the lafe. gard of many people, which other wages through your ignozance and lacke of knowledge, might biterly perilb. Thus I befech the eternall God to bleffe bs all, e to gine bs grace to bonour and praise his boly name, and to tranaile in this our bocation and Arte, truely, rightly, and without Deceit, so that it may be to the glorie of God, to the common welth, and your further knowledge : and finally, to the bealth and lafegard of the people. through Iefus Christ our Lozo.

FINIS.



ving mens workes, you thall learne and lo thole thinges, which you did never know not lo before: a further more, the common people that have a god opinion in you, for that

you viscaine not to take counsaile of other expert men. Thus I leave to trouble you any surther, committing this my doing but your inducement, descring you to take it in as god part as Joster it but you, and disgently to reade all these dones often times oner, and then I trust you that find these bookes often times oner, and then I trust you that time such commoditie and prost thereby, as shall reduced but your perpetual god name and same, and to the sales are not and come, and to the sales are not many people, subject other wages through your ignorance and lacke of knowledge, might deterly perish.

Thus I beleet the eternall Gov to blesse vs all, a to give to grace to honour and praise his boly name, and to tra-

natic in this our vocation and Arte, trucly, rightly, and without veceit, so that it may be to the glosrie of Sod, to the common welth, and your further knowledge; and finally, to the health and safegard of the peos

ple, shrough Iclus Christ our Lozd.

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A briefe declaration, of the

A brief declaration of

worthy Arte of Medicine, and of the inventers of the fame, and of the parts & names that it is deuided into, and to what ende it ferueth.



doth manifeltly affirme, that the arte of Despecine, was genen to mankinde, by the almightie Lozd God, that it might helpe our weke and frayle nature, in the time of most greuous sicknesse, set buto be so our sinnes,

for if we thould alwayes remaine in health, & in goo and perfect fate, neither fould we know our felues, neither yet the great might, and power, of the Lozd God, which both both gene health, and ficknesse, neither should we læke out the vertue of his creatures, as herbes, trees, Cones, mettals, mineralls, beattes, foules, fiftes, and all other things, that crepeth on the face of the earth, which hath receued of the high and mightie Lozde, both qualities, and properties, to belpe, and cure, molt greuous difeales, being rightly aplied and bled, according to reason, & experience, and for as much as we boe fe, that mankinde is altered, ouerthrowen, and corrupted, through & fraginete of nature, by meanes where of, we cannot alwayes remaine in health, we are therefore datuen by necestitie, to læke out those thinges, which may reffoze be againe bnto health. Bealth is reffozed by f bertue of medecines, and the vertue of medecines, was foundeout by long experience:experience, and reason, being logned together, maketh an arte, and this arte by the common confent, and tellimony, of all authors, is the most worthy, hos nozable, and most profitable, in all the world: For lyke as man, which is subject to this arte,o; the matter, wher bon the artest both worke, is most excellent amongst all creas tures, both in the light of God, his creature, and in the light of the world, so is the artist, which worketh byon his body,

A briefe declaration of

most excellent, both in the light of God, and in the light of Brinces, wherefore, Salomon Dib fap, Honora medicum, pro necessitate, for p bigheft Lozo bath createnbim, for the bely and bealth. Dere it is manifelt, that this arte is molt noble, for that it taketh her beginning and foundation of the omnipotent Bod, as it both moze manifeltly apeare, in the creation of the world, for the Lord Bob comaunded the earth, to being forth all maner of berbes, fruitfull trees, and all offier thinges, necestarie for mankinge, that he might have the ble of them, to his luftenance, for the befence of his life, and that he might by the same thinges put away greuous bileales : wherefore the most wife Hebrecion Tefus Sirach. Did fay, Medecine doth proceede from the most highest, and the auncient and most wife men of the lande, have brought it forth, and he that is wife, will not abhorre it. Withat can be spoken moze in the commendacion of this arte of who dare fay, that it is not worthie to be comended, fæing that thefe wordes are fpoken by the fpirit of God, in thefe boly men, Saint Paule both lage, that the gift of healing is the gift of the holy Choff, and Iefus Christ the sonne of God, bid mis nifter in this Arte, and cured manie people, by meanes tobereof, it both molt manifeltly apeare, that it is in ellimation, both with Goo, and man . If I fhall fpeake of familiar examples, which daylie chaunceth befoze our eyes. as in those which be infected with most grenous sicknesse, who bath neither comfort, nor love, of all their worldie gods, neither get bath any space, without tozmeting paine, to eate their meate. The grenous and blondie woundes, of those that be in battaile, which should perish without prefent belve, if it were not for this Arte, many other, which Daylie be brought to bealth, of innumerable difeales. Let all thefe, beclare the benefit of God, in receiving the commodific, of this Arte, let them tellifie, 3 lage, what it is, to be lightned from lo great cuttle, fro lo great feare of beath, and manie times, from Death it felfe : bow profitable, bow honozable, and how worthie, this arte is, let them beclare. There be biners opinions, of the first invention of this art, for some suppose, it was first soud out emongst the Egiptias, and

and office some saic, of the Bedenes Dio first innent it. a some funnale the Drecians to be the chiefe founders thereof, but if me may believe Herodotus uz Diodorus, they fale that the Acgyptians were the first inventers and feeters out of the nature of hearbes, and other things, to cure griefes and bil eafes withall, and that they chalenge unto themselves the chiefe preferment for the autiquitie of medicine, and allo to be the first inventers of the worthie art of Affronomie, as it man appeare by their bokes inhich they have wait. ten of the course of all the Starres. And they have brought to light what things were profitable to living creatures, by inventing and exercison of diverse artes, as Dedicine, Aftronomie, Pulicke, and Arithmetike, and the worthie tillage of the ground was invented by them. Also Diodorus bath given this honour or bictory buto Mercurie, the boeth attribute the inventing of Dedicine buto bim. Oliris the fon of Saturnus, for his excellent wit, extolled him with greate honour, for the inventing of fo many noble arts, the which things Strabus doeth læme plainelie to confirme in the lat boke of his Geografie.

Wibereas be both also write areat commencations of the fruitfull ground of Acgypt, for that it both bring forth as bundantlie all manner of things necellarie for the arte of medicine, which both excell in fuch plentifulnelle, that no Countrie is to be compared buto it. And he supposeth that Mercurius Trimegiflus was the first that found out the nas ture, properties, and qualities of bearbs, fruits, tres, rotes, mettalls, frones, and many other things appertaining buto the arte of Wenietne, be had diverte men appointed to be at his commandement, by the king of Acgypt, whole name was Apis, which men Dio continuallie trauaile in læking of hearbes and other things throughout all Aegypt, and bought the fait things buto Mercurius, and be made erpes riments and trials oppon them, and bid wonderful greate things lutheir bertues e properties, e afterward benifed and enuented letters, and toyned them to together, by merwallous erte , and taught them in fuch forte, tonto his disciples og schollers; that they byo perfeatie bnorrffand A.ii. ttem

them, and vip write, and read their ofone language, in fuch a perfect lost, that in thost time, throughout all the courrer. they fent letters, one to an other, toherein one unberflode an others mende, then Mercurius, for as much as be faine fuch bertue, in berbes and other things, as is aforelaid, and bow profitable they were, for mankinge, in belying of dife eales, woundes, pellilence, and many other things, where. with, many people in that countrey were affliced, be bas uing compassion boon them, and minding, to leave a perpetuall remembrance in writing, of the natures, and proper. ties of those herbes, and other things aforefaire, and what difeates they ferued for the called byon the efernal Goos. to Brengthen, & affilt him in his enterprile, with wil bome, and cunning, & with length of time, that be might let forth thefe things, to their everlatting praife, & to the universall profit, and commoditie of mankinge.

And so he began to wayte, and waste foure bokes, in tables of wood, as Strabus, both affirme: and some saith, that those tables induced to the time of Ptolome the great, who did dedicate them but of the gods, and delivered them but of the Priestes of the Temple, where, afterwarde they were

befroged, by the meanes of warre.

Some hold opinion, that Chiron Sentaurus, hearing of this excellent man Mercurie, went forth of Grecia, into Egipt, to learne of bim, and became excellent, in diners artes. and specially, in the arte of medicine, and in knowledge of the timples, and afterwards, he returned againe into Grecia, his owne countrie, and in that time, there reigned in Grecia, a noble Prince names A pollo, who was of excellent wifetome, and piligent in Audie ! to further the common welth of his countrie, with knowledge, and he hearing of this excellent man Chiron Sentannes, fent toz him, and gaire him great rewards, and to be teamed of Chiron Schtaucos, as some writers affirme, to know the natures of herbes, and other thinges, appertaining to the Arte of Webicine, bauing knowledge of them, and their natures, be put the fame in ble, to the great comfort, reliefe and belpe, of the Difeated and ficke people, and to his owne immostall fame,

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102 that be din beip luch Difentes and ficknesses, tobich before that time evilor never be halpen , wherefore the people pin honour him as a Gob, and supposed that he was a countaite with the Goos, in that, that he bib knowe the nature and propertie of thefe bearbes, and other thinges. inhich they bid affirme no man might know, except be lear. ned it of the Gods themselues, and after the beath of their king Apollo, they lamented and mourned throughout all the Countrie . thinking the art has bene betterlie loft, but hie being carefull for bis Countrie , hab taught the fame onto Aefculapius his forme, which when the people bover fore, and for the worthineffe of his owne god bedes, they nathered great funmes of money throughout all the lande of Grecia, and builded there withall a rich Temple pant burieb his bodie in a mernaitous rieh Seputcher within the fame, and called it the Memple of Apollo, and byb honour bun as a God for his most vertuous life and vaine full francile, as concerning the common wealth of his Countrie, and specialtie for that he byo not vifoaine to cure the molt milerable difeated people & which before ins of the Gerife weither beniedien , andiend oile Dort in

And now that we are entered in amonacht the Greck ans, and for that fome affirmeth Apollo to be the first innentour of Deditine, we will proceede forth to the noble men of that Countrie, which has this arte in fo great ho nour and elimation, that they most viligentlie above all other artes, Andpot it, and in time and groine to exectiont therein, that they excelled all other Pations in the world. as it both most manifestic appeare by their most worthis Makes, lefte bnto their polieritie, for a perpetualt memo. rie of their most bertuous and painefull trauaile, which recoundeth unto our greate commoditie, and to the belve and fuccour of those that be milealed. The and to attend of

The most auncient of all the Grecians , I supposed to be Apollo, who byt cure many great and wonderfull bil eales, by the belpe of the forenamed Chiron Centaurus, and fome suppose, for that the fame Chiron byo A.iii.

dua.

cure manie grienous, malignant, and birnlent bicers, a monalt other difeales, that the name of the Arte of Chinasgial was first berined from Chiron, for that he but mit milter medicamentes with his bands, and fo cured the peaple, and being the first that pradiced with medicines by the ble of the hande, it is supposed that he gave it that ero it of the Government and after the death station

Then after Apollo came Acfoulapius his fon; toho was no leffe biligent and flubious in the fame arte than his father, and calling buto him biverle Philosophers, and other noble men of his Countrie, and by their abuice and confent, bie ded constitute it an Arte, and made if lawfull for his subjectes that hat frubied the same, and beeing brought by with men of greate experience and practile, to ble the fame arte amonget his people, to the reftozing of their bealth, in curing of their discales and infirmities . By meanes whereof Arfeulapius got bato himfelfe immortall fame, and was called the fonne of the Goos, and first con-Citater and founder of the arte of Dedicine, as you maye reade in the Bifforie of Tragus, Homer, and manie more of the Greeke writers, and the same Tragus boeth saie, that those men which wer the arte of Medicine, were named latrocs, for that they byb cure all manner of griefes, moundes, and fores, and in our auncient Englif tongue they were called Leerhes, and in the Latine tongue, Medicus, which names weth fignifie no other thing, but cus ring and healing of mennes bodies with convenient me-Alcines, then another ragio ille dell'arga gagit tool, misson

Then next after were Aefculapius tipo formes, called Machaon and Podalitius, who being well instructed in the forelappe arte by their Sather Aefculapius became immoerfull ercellent, as it may appeare more at large in the Storie of the Tropan warres, by their cures which they byo bypon the wounded, fore, and ficke men . Thele two noble Brinces, as Tragus fayth, had manie Disciples, Subich they taught this arte onto, and they and their Dife ples, by continuall practice in prouing experiments, found out

2103

out manie meruoilous remedies against poisons of but cleane meates and drinkes, and against the poyson of Hearbes, Serpents, and many other things, and against the poisoning of Swordes, Dartes, Arrows heades, and Speares, as it is sayd by Demosthenes and other writters.

Then of their Disciples did grows a greate number, swhich were dispeared into diverse partes of the worldr, some were sent so; into Acgypt, a some into Persa, some to the Romanes, and some to the Scithians, whereas they were had in great estimation with the Princes and noble men of those Countries, so, that they did cure and helps their wounded and hurt Souldiers, in the time of warres, and also did relieve and cure their people in the time of pestilence and other grievous infections, to the great safegard, helps, and comfort of their people, and to the great securities and state of the Realms, which if their people had byed of these contagious infectious, that were saved by them, their Country should have sen open to have ben taken and possesso of their enimies;

Bow of thefe men, bling this arte in binerle Coon tries, bauing many Disciples, ozas wee may tearme them Schollers, and diverse and fundzie fede and opinions did groins to amongest them, by meanes whereof there was great controvertie contention, and disputation of a long time, fome fuppole it was a leanen bundzed yeres, but the matter was not concluded indebe, till the time of Hyppocrates, which after long and manie disputations , confuted their fonde and erronious opinions, and brought this most ercellent arte , buto a most perfect waie and methere of curing, which before his time was buperfed, and bled onelie by Experience , without anie methode. Some of the lame Experimenters affirming, that they coulde cure onelie by opet all manner of difeafes, and other some affirming, that by purging medicines they coulde one the fame, and other fome were of that opinion, that with outward medicines onelie, thele might bee

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A.iiii.

bone.

vone, ofterlie convenning the other two w Bang other Im lift opinions there were, which here were to long to be rebearles . Pow after all thele commeth Hyppocrates, that most excellent and noble Philosopher, indued by the spirite of God with fuch excellent wifebome and knowledge in this most waythie arte, that his lyke was never before or lines: he established this art and made it most perfect. that before his time was baperfed withe wrote manie mosthie Bokes of this arte, and thecialtie for the curing of Mounds, Elcers, Tumours against nature, Frace tures, and Diffocations, wherein he thewed himfelfe not onelie to bee ercellent in knowledge, but allo in practife, as itunay most manifestite appeare by the Hethore therein containce, he wid vinibe the arte of Mevicine into diverse partes, that it might be the better learned and unverstand Det, Declaring which ought first to be learned, which fee cond, and fo to the third and fourth, and fo to the fifth, as it thall bereafter bee fet forth more at large . Soranus in the Preface of his boke, named Ifagogus, die Taip that Apollo byo first finde out the arte of Medicine. And Acfculapius byo inlarge it and constitute it an Arte, but that moble man Hyppocrates byo finish it, and make it perfect: De farth, that by the excellent knowledge of this arte, be opp brine awaie the plague out of all Grecia, and was remarved with a crowne of golde of greate value, by a Des cree made in the Citte of Athens, for his great paines and and beforming toward the common wealth . After his beath, the Grecians Dio make in a perpetuall remembrance of his Honourable bedes a most fapre Tombe, at Delfus, where they oil mot folementic barte his booie, and wrote uppen his Tombe this Epitaph which followand bled anelie tig Experience, without anic methans

Hyppocrates of Thelalia, and by kinde of the Countrie of Coos, doth lie buried in this place, begotten of the feede of the immortali God Phoebus, & leaving in the world manie bookes of Medicine to put awaie licknesse, and to present licalth, what shall we neede to fair more of this worthic

STOO

worthieman, there is no mannes cunning that may give him his condigne praises will common than towns made of them

Greis, which practice the Arte of Pedicine, not onelye kinges, but great learned Philosophers, Princes, Dukes, and Lordes, and by their worthie diedes, in preserving of membes lives, and putting away of fickness, they by obtains immortal fame, I says such fame, bid induce long-er, and to as more estained, then the fame of they kinger comes as so, their names, I tet passe, for that, there be many wryters, have spoken of them at large, there was other divers prosesses of Pedicine, before the tyme of Galen, that were of worthis same, as you may reade more at large; in the first back of Cornelius Celius, wherefore the lette them passes.

Mas without any comparison, from the beginning of the worlde, but this daye, except Hippocrates, not onely for his excellent learning, in so many famous Artes, which he was perfect in, but specially for this Arte of Pedicine, which he was most excellently seene in, both in the Theorite, and Practike parte thereof, his worthis Commentaries bypon Hippocrates, doeth well beclare his excellent knowledge, wherewith he hath most bountifully garnished the Arte of Pedicine, as our latter writers does are, more like button God, then a man.

Howercellent be these bokes which he hath written of the method of turing, catted Methodus Medendi, some part whereof, we have with great travaile, brought into the Englishe tongue, and likewise other of his bokes also, as hereafter followesh. Wholk I will saye no more of him, but whatsevers ever follow abroad in the universalt worker, be the excellent tearned men, in the Arte of Pevicine, not onely of Hippocrates, who was the father and sountaine of all Opevicine, as Galen himselfe booth witnesse, but the seven of other menne; he hathe gatherns together, sowne in one plaine fields, and watered them with such viligence, that they have so increased, that

A.b.

at this dayed the univertall earth, bath received mourish ment by them, perpetuall commoditie and pleasure, and he top his great vertue and painefull travaile, hath somme unto himselfe immostall same, which that remains to the workes enve. After him came Achius, who hath written his uces worthis bokes, in the same arte of Pericine.

worthie writers in the same Arte, as you may see by their workes, which they have written, Dioscorides also, which was before Galens time; I may not forget, forhis painer ful travaile, in knowledge of the simples, as it both apeare by a worthie boke, which he bath made thereof. All these and many more, were worthis men amongst the Grecians, and professes of the arte of Pedicine, and by alwaies extell and take Apollo, as the chiefe Captaine, and first he ginner of the arte of Pedicine: and Acsculapius, his sonne, to be a setter sorewards of the same, and Hippocrates, bid make it perfect and finish it.

What shall I saye, so, the worthie Arabians, as that not ble man of Cartage, named Aunconius, Phince Auisen, Auorois, Auinsor, Rasis, Mesuca, Albucasius, and many other soor thie men, that spronge emongest the Arabians, who hath not a little garnished the Arte of Pedicine, with a great number of most excellent bottes, which are to be seene at this dayer ration rounds.

All these men, I saye, toke their beginning of Galen, and boeth honder him as their principall head, and boeth glory, and evalte them seldes, in his name, sor that they never had perfect method of curing before his time, but cured onely by experience, as they were taught of their maisters. For Hippocrates workes before Galens time, were so thort and obscure, that they were but most men, not but care bed, by meanes whereof many bouttes did grow, but Galen, by most worthis commentaries, made bypon the same bokes, made those doubtes most plaine and evident, but all people, by meanes whereof, not onely many worthis Grecians, as I have saybe before, have taken a courage to write.

baue followen their Aeppes, and examples, in letting footh many excellent wookes, in the same Arte of Pevicine, not onely to the samegarde of their Prince, and people, but also to their immortall same, and perpetuall and everlating bonour.

both in feeking out the knowledge of simples, and also in setting south of most worthis inwrites, in the Arts of Perticine, as these worthis men, Cornelius Celsus, Plinius, and before them Cato, Verro, Alexander, and many more, which were men of worthis same, all these, as Thank saide her southise taken their original and beginning, from Hippocrates, and Galen.

men y have written in these latter dayes a no small name ber in our time, and of manie Countries, some dyd wryte in Fraunce, some in Spaine, some in Germanie, and some in our owne Countrie, and many of them were famous men, and menne of great and excellent knowledge, and practise.

As Lamfranke, Archbilhoppe of Millon, Guido, of the Schole of Mompillor, and Commillarie to the Dove Rogeais, and Roulandus, of the schole of Mompiler, and Chicurs gians unto the laing of fraunce, Role Anglus, Gibertus Anglus, Flugo: Wildefe, Anglus, of the Charle of Cambridge, Theodoricus and Brimus, of the schoole of Bonane, Arnoldus de villa nous, and Plasentinus, of the sthole of Mompilior, Petrus de Argilat, and Gordonus: all these byb swrite of the Arte of Dedicine, about tino to the whind en yeres lince and all thefe builded their foundation, and toke their originall of Happotratesiand Galeng and notice in our there bath benefamous watters, as lohannes Vi-Antonius Muses Antonious Gallus, Nicolaus Maffe, Iohannes Baptista Montanus, Iacobus Siluius, Alfonsius Ferrey Hollerins, Lorrandus Fuchus, Inhannes Tagaltius, Galeriches Falopius Rioldus Columnus, Annonius Calmifius Adalius Joh: Fernelius Amatus Lucitanus Fracifius Valleri olus.

clus, Teronimus Cardanus, Matthiolus, and a great many trone, of tearner men, toho we will pass over the from bling of tyme?

Att these which I have spoken of, of what Countries so over they were, they take their originals and soundarion, of our Father Hippocrates, and Galen, atthough they have sounder out many thinges, appertaining to the Arte of Pedicine, which we finde no mention made of, neither in Hippocrates, no, in Galen, yet they had their soundation from them, and all these men, of what countries so ever they were, they have dronke of the water, that stowed out of their swo welles, and doe greatly restored therein, and who that life to reade their workes,

may perceive the truth thereof.

Polo my friendes, to tell you the truth, in my indue. ment, what was the cante of thele mennes writinges, I take it to be chiefely, to lette forth the glory of God, in his monderfull scentures and bookes, as touching their maturos, qualities, and properties, which both appertains butto this artificability both blethe Acte of evenicine, to some fiver bypon , for all maner of thinges, bnver Beauen, bos ferne either for mannes nourthment, or elfe for the mae king of bis bodie, be elfe for necessarie remedies in the time of firthe de po elle for prefernatines, to kepe him from fiche neffe, and to preferue health in ho carefull was the bight and mightie korbeillod, for his creature man, that he made all these thinges, to ferue his de , as necessarie hetpes, in the time of his necessitie, and placed him in the place of iove, with great fotemnitie. But alas, his frayle nature, mas the cause of his foraine overtheome, from love to las rows from pleafure, to paine ! from reft and gutetnelle! to perpetualt labour and buquietnelle, from a molt tempes rate Apre, and pleafant place, into a miferable woolde, total mented with innumerable contrarie ages, and chamige of lohannes Deptilla Montanus, Iscobus Silvius, Atsonivi

worlde of ficknesse and mileries where our bubies be altered, and weakened renerie bage, by mixing together,

of contrary Clements, and we being subject to the same, are dayly tozmented, with innumerable diseases. And although Adam, at the first creation, was indued with most excellent wisedome, and knowledge, by the power a might, of the Lozde God, so that he dyd know all things, that were upon the face of the earth, in the waters, and diepe partes thereof, not onely their qualities, and properties, but their substancials formes, and figures, and gave them names, as he himselfe thought god, so he had perfect knowledge of all thinges, by the devine spirit of God, which dyd worke in him, according to his first creation: but when he had since against the Lozd God, then was taken from him his divine knowledge, and lefte here in this world, bare and naked, to take paines, and studie so, all those things, that he would receive commoditie of.

Sow man, as I sayde before, being wrapped about with innumerable sicknesses, diseales, and sodaine chaunces, which be subject to the arte of Pevicine, which Arte, I call the arte of curing and healing, was constrained to seke for remedies, in the tyme of his necessitie. And sought out Perbes, Kotes, and manye other thinges, to helpe his diseales, and griefe withall, and by bse and longe time of practising, they downships out the natures, and properties of many thinges, wherewithall, some tymes they down god, but by chaunce, sor they observed, neither the natures of bodyes, nor their temperatures, nor the diseale, neither yet the causes thereof, but onely regarded those thinges which they down see and sele.

Thus farre wyde was man, from that ercellent know ledge, which was genen him in the beeginning, for in the beginning, for in the beginning, be was not onely indued with most beautie, but also with most excellent giftes of knowledge and wifedone.

All other creatures, before man, which hath not finmed against the LDRD GDD, but followed the nature
of their sirst creation, all these we see by experience, have
a sertaine decine mattice in them, which man lacketh, so,
man dyd lose it through sinner which these creatures have

not bone, and for the profe beceof, are will begin with the bog, which being licke, faketh for a certaine graffe, e eateth thereof, and with the fame cureth his griefe and difeale: Dnetie a dinine nature teacheth him this , without anie ffubie. The Squirrell allo pronibeth ber felfe nuts againft Winter. The little Ant or Bilmere both gather leds into the ground, and biteth them in the end, after fuch a counting fort, that they may not grow. The Storke also being gries ned of anoyed with anie bucleans thing that the hath eas ten, flyeth to the fea, and giveth ber felfe a cliffer with falt water , ministring it with her bill at her neather end , by meanes whereof the purgeth and cleanfeth fer felfe of her griefe and licknesse. Thus may god perceipe the binine and wonderfull workes of almightie God, working in his cres atures by a binine nature, but man lacking this vining knowledge, and lefte onelie to reason and Experience, is confirmined by greate fludie to being to paffe thole thinges which by imperfection of Pature both lacke in him: 25% meanes wherefall thefe molt worthis men afore faid haue put in writing manie worthie Bokes of this arte, which arte they have obtained by greate Audie and experience, and by a reasonable method of waic, have taught the same buto others, not onelie to that eno, that the glozie of God in his great and wonderfall workes, mape be the better knowen, as I have laybe befoge , but alfo for the common. wealth of their owne Countries wherein they did dwell. The Pzinces and subjects being wounded, burt, or viseas fed, by their greate and painefull travaile, and by they? greate fludie and most approued experiments might be re-Rozed againe buto their health , and the rest which bee in god health, might bee befended from most cruell plagues and ficknelles, by the belpe of this most worthie and treel lent arte. This art(3 fate) is molt worthie, for that it woo heth opport the bodie of man, which is the molt er. cellentelt creature of all the world : and as the fubient is ercellent, which the artificanth worke bron, it must needs collowe, that the artist must be most worthis which works eth bypon lo excellent a lubied. I invocat it stoll by a money

2334

and furthermoze, to proue this art to be most excellent, and molt of all other to be had in honour and reverence, 3 proue it by the faying of Saint Paule, That some men had the gift of wifedome, some of prophefying, and some of healing: and Saint Paule faith, That thefe were done by the spirit of God, that is to saie, by the holie Bhost . Therefore Hyppocrates and Galen, having the spirit of wisebome and of the art of Dedicine, most abundantlie poured into them, byb excell all men before their times, and let forth this art to perfectie and exactie by the power and bertue of the fame fpirite, that all the universall worlde bath received fuch commoditie by them, that their most excellent fame Spall indure to the worlds end . All other men being ensued with the fame spirit, and with the examples of them, to let forth such knowledge as they are endued withall, for the helpe and maintenaunce of their common wealth, and for the reliefe and comfort of the difeased subjectes, have bene from time to time moned with the spirite of God, to write manie volumes of bokes to their polleritie, Wherein they have taught them the methodes of waies of curing, not pnelic of grietious wounds, great Apostumes, bleers, fradured bones, and diffocations, but of all other in-Armities and diseases, that chaunceth buto the bodie of man, with their proper fignes and tokens, to indge them by their natures & properties, their diffemperatures, with their names and most cract divisions, to that end that they maye bee more rightlie buderstanded, judged, and aptike cured.

there may a question arise, what this arte of medicine is, and what you call him that vseth the same, so, many men suppose that he is propertie named a Physicion, and other some supposeth that he shoulde he called a Chirurgion, by meanes where sin times past ther hath growen some contention as perfeining to the Instruments proper but the said arte of curing, y is to saie, the vse of the hand, called Chirurgia, connenient viet, named Dieta, and ministring of connenient medicaments, named Phermacon.

For answer there I have told you my opinion before, if

in the beginning the Artiff was called latros, amongs the Grecians, and amongs the Latinists, Medicus, and in our Countrie, in our anneient tonque, he was called a Lach : which thee wordes, that is to faie, latros, Medicus, & Lech. fignified no other thing but to cure, that is, a curer of difeas les, ficknelle, and fozes, wherewith mans bodie is grieued. pow, these diseases cannot be cured without couenient ins Aruments, which infruments are first & chieflie the hands of man, that both make readie convenient nourishment oz medicines, and ministreth the same unto the ficke man, oz else commaundeth the same to be ministred in convenient oeder. The fecond is diet, which is a speciall instrument, as well for the curation of Wounds, Apollumes, Alcerations and tumours against nature, as for all other difeates which chaunceth buto mans bodie: Both Hyppocrates and Galen both prescribe proper diet for wounds, according to the tems verature of the bodie, according to the nature of the wouns bed part, and according to the nature of the accidents that may be togned with the fame wound.

In like manner Galen prefcribeth a biet for those that bath bicerations, not onelie in Cancers, but allo in many other kinde of bleers, which may neither be convenientlie cured, neither pet preferued in god fate, without connenis ent diet, and as for tumors against nature, they require no leffe belpe of viet than the relidue : foz it is a generall rule that we first take indication of the nature of the disease which we entend to cure, and of the effects of the same. Asfor example, in Phlegmon, which is an inflammation ins gendered of bloud, for of nature Phlegmon is hot and moiff, but his affect is to make inflammation, not onelie in part where it is aggregated, but by confent and affinitie, which the grieued member hath with the rest of the bodie, it both often times moue a Feauer, which might grieue and trous ble all the bodie, and cause the inflammation to be moze behement in the grieved part. Therefoze the Artist ought chiefelie to prouide for this mischiefe, and there is no bets ter waie to relift the same, than by giving of convenient viet, which must be colve and brie, contrarie to the nature

of the vileale which commeth of bloud, being hot and moilt. for thele be generall rules, taught both of Hyppocrates and Galem that everie vifeale with his affects, bee cured with bis contrarie is galous as of tenuncia da long out had soft

Thus I thinke, there is no reasonable man that will penie this infrument to appertaine chicfelie to the arte of Chirurgia, for reason both approue and allowe it, and erves rience boeth finde it molt necestarie and true : Therfoze must saie, as Galen saith in his third boke Methodo Medendi, All artes are grounded boon reason and experience neither is there anie third thing to be added therebuto : 3f ante man can thew me bow we may cure bleers, tumois, and other things appertaining to the art of Surgerie, by a third waie, and with other intruments than thele worthie men have found out by reason and experience, then I will give place, and be glad to learne it, and if I finde the fame to be more profitable & commodious for the common wealth and for the grieved perfons, I wil not onelie enbenour my felfe to learne it, but also to followe it, ertoll it, and teach it unto other, but if no man can thew me anie other waie than reason ought to teach him, to suffer me to restore my ficke Patient to health, by the permission of Goo, with those instrumentes that be most necessarie and proper for mine Arte.

Furthermoze, as concerning Pharmacon, which is called Medicamentum og Debicine, 3 thinke there be no men ig. nozant, no not so much as those that be bitcrlie bulearned, but that they knowe that medicine is an instrument to helpe to care difeates and ficknesses withall, for who can cure a wound, a fumour against nature, or an vicer, onclie with his handes without medicine, I thinke there is no man that is to ignozant of Aupivious, that thinketh that to be true, then of necestitie it must followe, that these bee thie inftrumentes, and not thie partes of medicine, as mas nie men haue misconstrued both Hyppocrates and Galen, both contrarie to reason and true experience, for the bands alone cannot cure without Debicine, neither can the medicines be ministred without handes, neither get can

anie man take meat or brinke, ercept it be ministred with the hand, then of necessitie it must followe, that these there cannot be dinibed, fozalmuch as one is holpen by another, and the belired health brought to an end by all thefe three, and not by anie one of these alone, as Hyppocrates byb right well prome, in confuting of certaine ledes that were in his time, as Tragus both make mention by the authoritie of that noble hing Democrates, affirming that there were certaine fedes, which then byd ble the arte of curing. Come by inward medicine onelie, which they did purge the bodie withall, and fome by byet onelic, which they bid: ble, as it læmed buto them god, and some by mininstring of outward medicines, to fuch partes of the bodie as they thought god. And everie one of thele did affirme that they mould restore mannes bodie to health, what disease so ever it were affected withall, if that the faine difeate were curable, onelie with one of these thee wayes, and that the other two were luperfluous, and neede not to bee bled, 16p meanes whereof there bid growe greate contention, and great disputation was hav therein, and in conclusion they Did feme to confound all the partes, each of them thus confuting other. to medicinate and att. offices of tensited

Then Hyppocrates bearing of this great contention as mongest them, they all thee professing the curative parte of the Arte of Medicine, lent for them, and appointed buto them certains men to cure, and afked them in what space they would cure the same persons, and they appointed a certaine time, and Hyppocrates game them foure times fo long space: Then everie one of them with great biligence according to his owne led and waie byd minister . Poto withstanding the Patients were not made whole, so that they were confrained to leave them bucured, when they coulce one no more. Talben Hyppocrates fame their owe inges, howe farre wive it was from a realonable methode, yet how ingenious and wittie they were in beuiling and inventing of meticines to bying their purpole to palle, be did not a little mergaile. 160 monthal othe Janua anala

Then with curteous wordes be perf waden them to leaue

leave of their precise wife and fenere fenous, and to ble a aenerall methode, tohere wall those thee were topned together, and to blesquertoione atthete in his convenient time and place, each one of them to bethe other, and then ther was no bonbt but with their excellent intentions, they would beire wonderfult griefteanoidifealog, which otherwife could not be brought to patter as amout an along

a spowe when Hyppocrates had made thefe thee men friendes, be required them to goe withthin to their licke and priened Patients, and laybe unto them: What with the faure medicines which they had ministred before, by the permission of the immortall Gods bee would make all their the Patients whole . So Hyppocrates ministring no other ovet, but fuch a viet, as bee that ministred the by. et had bled befoze, neither pet anie other purging medica. mentes, than he that bled to cire with purging medica. ments had bled before, nor yet anie other platflers or oints mentes, than he that bled to cure with plaisters and oint. mentes had bled before, euen with the fame medicines that they did ble, by bling of them in convenient time and place methodicallie, Dib cure all'their fiche Patients: 15p meanes lobereof they were perf wabed to followe his beetrine, and to ble thele as common and generall infruments for the arte of curing, and all they to be erhibited and bled Inith the hand. of the same probable

Thus it boeth appeare by Hyppocrates, that none of thefe may be absent from bun that vieth the arte of cus

tring. In first years to regote of god out our cur Galen also as concerning purging medicaments, where hee intreateth of the fame, fayth, they bee berie profitable, yea, and also molt necessarie in the curing of Cancers, olde, stub. burne, and rebellious bleers, and also in Berpis, Berifipe, las.sc.

and thefe purging medicines were chiefelie invented and found out by experimentes, wherewithall they byb purge and drawe awaye thefe victious and cuill bue mours, which was the maintaining cause of all those Alcers and grieved partes, as it is afoze sayoe, 13.ii. which

which other inages could not have been cured: Galen also in his fourth bake De Methodo Medendi, by the authoritie of Hyppocrates, doeth saie thus, That Purgations of the belie is profitable to manie bleers, and also to incumbes of the head, of the belie, and of the toyntes, and where there is baunger of corruption of the bones, or where flitching behough in woundes or where Erosans be, or where Werpis, and other affectes bee, which hindereth the curation of Alcers, and also where rollinges must be been

By these wordes it is apparant truelie, that Purgations are profitable both to woundes and vicers, at all times, when they be greate and grievous, I meane not onclie Purgations ministred by the opper partes, but also Purgations ministred by the neather parts, as Clisters,

and fuch like.

Thus I doe conclude; that thefe thee Intruments are most necessarie for those men that shall cure burts, griefes, and difeates, and in no cafe mave be feparated or taken from them: For lyke as the Carpenter & thipwright must of necellitie ble lyke infirumentes to finish and bying to paffe their worke withall: even fo must the Artists in this arte, by what name so ever you will call them, have and vie concenient Intrumentes to bring to passe the delired health, which is the end of this art. If the Carpenter Could faie buto the Shipwzight, thou maift not ble the Are, the Saw, the pearcer, noz get the hammer, for that they be proper instruments for my arte, then the shipwright might aunf were him and faie, they be proper for ing Arte alfo, and without those instruments I cannot build my hippe, not bying to palle the delired end of my Arte. Quen in lyke manner it may be layde in the Arte of medicine, for whee ther he be called by the name of a Philition, oz by the name of a Chirurgion, of by the name of a Lech, of by what other name you wil cal him, if ye wil admit him to cure wounds, Tumours against Pature, bleers, 02 what difeafes so ever they be, it is necessarie that he have his proper Instrumentes apt and mete, to bying the fame to patte with. all. But if we hall Cand bppon the names of the Arte,

and confound the inftruments then fall we forme to maine taine a vaine disputation, and frend time about those names, which are to fmall purpole, for the name is not the thing that both cure, but the arte, being methodicallie and richtlie minitred. Foz Galen in his third and fourth boke, De Methodo Medendi, both name him Medicus, that both cure bicers and woundes, therefore it femeth to me that Medicus and Chyrurgus bee indifferent names for those that profesteth the arte of curing, and for anie thing that 3 can perceiue, either by the mozdes of Hyppocrates of Galen,02 by anie other notozious and famous waiters that have written in this arte : The Chirurgions ought not to bee forbioden neither the ministring of purgations, nor get of byet, for as much as they be their chiefe and principall intruments, without which they cannot bring to patte their befired scope of health: And if we shall speake of the antiquitie of names, I suppose the name of Chirurgia to be much moze auncient than the name of Philicke, for I lupvole Whilicke to be perined of Phililogia, which woode both lignifie, naturall knowledge of mannes bodie, and of all the partes and members of the same ac. And Chirurgia is derined of Chiro, which is a hand, or as we might faie, a ministration of Dedicamentes, done with the hand, buto mannes bodie, anelie by erperience. Soo that all those that were before the time of Hyppogrates, were accounted but as experimenters, and to followe an arte without a right methode, which that noble man Hyppocrates perceiving, byo lyke a molt famous Philosopher, according to reason, topne together all thefe buperfed feds, which were in his dages berie manie, and taught them one perfect and true waie, methodicallie to worke, and allo certaine rules bowe. they shoulde learne the same arte, and divided it into five speciall partes, as we shall beclare hereafter, which partes being perfedlie bnberstanded, is the right wate to protede to the curation of mannes bodie, and without know, ledge of these fine partes, no man can methodicallie and rightlie cure anie Micers , Moundes , Apostumes , 02 a. nie other difeales, as wee have faybe befoze, foz inholoener taketh 13.tii.

The office of a Chiningion, it

taketh open them, having not knowledge of these, he may be called a practiler, and experimenter, or an emperike, as the most parte of our Chirurgions may be called, that bee not learned in these partes, and both worke onelie by experience without reason, but those y understand these partes, and followeth a methode in their curing, whether they doe cure Mounds, Tumours against nature, Apostumes, Microsoft what other thinges so ever it bee, that booth apperitaine to the arte of curing, that same Artist may be called Medicus, a Medendo, that is to saie, of curing, so, so voeth Galen name him in his third and fourth boke De Methodo Medendi, according to the translation of that learned than Linaker.

And foralmuch as ye shall the better credit the worthis nesse of this arte of Chirurgerie, as well for the antiquities thereof, as for the Antiquities thereof, as for the Antiquities appertaining to the Artist, I have here set forth before your eies an Chiste mape by Franciscus Valleriolus, in the commendations of the arte of Chirurgerie, which Valleriolus is one of the most notable learned men in the arte of medicine that is nowe living, subose wordes hereaster solloweth.

The office of a Chirurgion,

and the Instruments appertaining vnto the same Art,

set forth by Franciscus Valleriolus, Medicus, Anno Domini, 1562,

T is commonlie knowen, a I have thew en it before, that the other part of the Arte of Medicine, is that which cureth with the hand, which also the Greekes doe call Ky-rurgicon, for the manner of working, a sure kaping that name doe call it Chinagial.

This part as it is counted among the close writers the writers

of the effects, it is counted the chiefeat. Poseoner, Posalicius and Machaon, being the first authors of that art, as it is supposed, and the lawfull issue of Aesculapius, the father of the art of Dedicine, doe declare the ancientnesse thereof, whom as Homer writeth, followed Agamemnon sheir Captains in the Aroyan warres, and to have bene no small helpe to his souldiers in curing of them, not by the helpe of inward medicines onlie, but in curing diligentlie of their wounds, with yron instruments, and with other sit medicines there onto appertaining, whereby it doeth appeare, this parte of Medicine to be onelie proved of them, and the same to be auncientess.

Furthermore, the profit and btilitie thereof, doeth of it felse manifeltic appears, by the curations of greate Apollumes, of wounds, of vicers, of lurations, and of Fractures, all the which this part of Devicine doeth intreate of eractic. And of this part we will intreate in this Chapter, and of the same we will shew forth these things what that art is, and what he the parts of it, what is the end thereof, who be the authors, what the office and dutie of a Chirurgion is, what be his instruments which he hath accustomed to be in healing, what a one he ought for to be, and to conclude, who ought to be accounted the best Chirurgion, and

thus we will finish our Chapter .

Chirurgerie is befined of Galen to be a certaine order of curing, which is accomplished by accustomed incisions and adultions, and other thinges which are done by the hande. Pozeouer, the author of the Introductorie, whosever he hath bene, hath defined the same after this manner (as they doe properlie call it) a taking awaie of things hurtfull, by incisions and concinations, by a certaine methode a reason. In like manner it is the curation of wounds and pleers, which is administred to mans bodie. But if anie man will set forth the order of it more curioustic and expressive, he wil call it the third part of the methode Therapeutichon, which both cure diseases, by the artificial nesse of the hand, by adultions and incisions, and by curing lurations, and by putting broken bones into their places, and such like, Guido ef

Theoffice of a Chirurgion.

Caliacentia bath to befined, that it maye be a science, which may both teach the order and qualitie of operation, chiefe-tie by abglutination and incisions, and other operations of that kinde, which be done by the vie of the hand, resto-

ring men to their health as much as is pollible.

Allo, it behoueth be to ble this name of Science moze largelie in this place, and applie it bnto that parte of Chirurgerie which both profit by meditation of preceptes and giving of Dethote, and not by curing with the hand. For it is manifest that Chirurgerie is an Arte, and not a Science properlie, whole end is the bringing to effect, and not the contemplation of the beritie onelie, and for that caule Ariftotle would have the same worthelie tobe an arte, and also bath thought it god to place it amongest those artes which bo pertaine to the ble of the hand: But other things being put in the definition., doe keepe their place of diffe. rence in like manner, this parte is not put bnabuifeblie to the definition (that men be reflozed to their health) as much as is polible, for although that health is counted to a Chirurgion, for a perpetual scope, pet that same cannot al waies be obteined by arte, because there be many diseases bucus rable, which doe chaunce, eyther because they are such by their owne nature, as Elephantialis, oz elle, that as the cui ration is taken in hand, doeth bring more discommodities and also a more grieuous licknesse than that which is taken in hand to be cured. As when we goe about to cure Vitiliginem, Antiquam, Lichenas, Hemorroidas, Sinuola vicera, and the old Fistulas, Cancers, and to conclude, when as the baue a Aubburne patient which both give no regard to the Surgions that gouerneth him : thefe are the caufes why that all cannot be brought to their health by arte : In like manner Chirurgerie is divided into two partes generals lie, the one is, which both Declare what things belong to the eart, a both fet forth the precepts, wher with the workman bes ing furnifhed, may worke rightly: This part the Breks bo call Theoreticon, we bo cal it Theoriea, f is to faie, f lear. ned or speculatine part, other both folow for both perform sin effect g precepts of g former, tit is called in Brek Pradi-.

ca, or rather Poetica, p is to lay, a bringer of things to palle, for it wooly both confift in boing and bringing to effect, and læing that the whole Arte, both bepend of thefe, we maye with goo canle, thinke Chirurgerie worthie to be called an arte, as whole ende, is affection and work. Hor the both exercise all her properties, either in soft mebers, or in harde parts. The loft parts are those, which have their beginning of blond, and are called fleffie, and the hard parts bo fpzing of læbe . And chirurgerie both exercise ber facultie in those partes by inciden, by cutting, 02 by taking away, by repo-Ation, and abuftion. And truely of this arte, there are certaine other more speciall partes, as those about the which the arte it felfe is speciallye occupied, that is to saye, Tas mozs against nature, wounds, bleers, fradures, and Lupacions. Therefore as there be five parts tobich the art both intreate of, to there be fine partes of Chirurgerie, in the whole, as which ose teache os to cure tumours, which woundes, and which bleers, and which can put fradures and luracions, in their proper place . But the ende wherebnto Chirurgerie vireded all his acions, and provitions, is the ablation, and taking away of thole licknelles, which maye be cured by ministration of convenient medicines with the hande, & to reftoze the ficke, buto his health, which ende truely the workeman cannot alwayes obtaine buto. For thole causes which we veclared before, living that it is not in his power, to cure enery ficknette.

And this long arte, vaunteth hir felfe, but the famous companie of excellent and noble authors, worthis of great renowne. In whose register, that divine man Hippocrates, the patron and defender of the noble arte of Pedicine, doth of very right, challenge to him selfe, the chiefest place, by whose means this parte of medicine, is better declared, then it was before his time, the which thing, the devine monuments which he lett to his posteritie, doe witnesse, I doe means his bookes, wherein he doth speake, of the woundes of the head, of fractures of the lyms, of vicers, of siscules, of the emorades, and of the furniture of Chirurgerie, and

of cutting out of the Anathomies.

The office of a Chirurgion

Furthernment Chicargenie beinge as it were benived at terrath from the other, bath cholen buto bir fetfe an zinen place, and beganne to hane bir proper professors, for in the time of olde writers, a in the florishing age of Hippocrates, Chiburgia magnut bemited from the other parts of medicine, for they were then both Philitians and Chirorgia one And Phidoxenus declareth if to bane florified in Egipte which hath fet withand garnifhed this Arte in many bo. tunies. And after him Gorgias Softmus, Hieron, and the two Apolloni, Amomus, Alexandrinus and many other ercelleut ment, and it is certaine, that there was no meane professor the fame arte at Rome, as the auncient Star there, Tryphon, Eucloiffus, and Megas, the most excellent of all, as Celfus wrifeth. But how much Galen ercelled, in relloging, and enriching this parte of medicine, his learned Commentaries, boon the boken of Hippocrates, wherein he both veclare of the Arte of Devicine, and byon his boke De articulis & de fracturis. And mozeouer, his fire bokes, of the first methode of curing, called Therapeuticon, and the laft floo of the fame, of wo alfo, De arte curatina ad Glauconem his boke. De tumoribus preternaturam, & his boke De compositione medicamentorum, secundum genera, bez festifie abudantly Mozeover, Paulus cegeneta, ought greatly to be commended, tobo in a method compendious, but get molt eract, hathcomprehender all Chirangerie, both inhis fourth boke, and allo in histirta erm chaculen air

being of the schwie of the Arabians, have intreated most diligently of the Arte of Chirurgerie, as Aucenna, in his fourth Canon, and the third, fourth, and fifte forn.

Also Rasus, in his seventh booke, to Alwayser, the King, Albucasis, in a whole volume, Haliabbas, in his ninth booke, of practice of the regall disposition, neither both she lacked hir honour, of Latines, Celsus, and Plinius, Captaines, who with great beautic, and like dignitic, have intreated briefly of this parte. Why should I passe over Guydo de Gauliaco, who onely among the French, we have knowness have intreated very well of Chirurgerie, if ye regard the reason.

reason of the arterate may trulie gather by his rube frech that be wanted unelie fuch happie time inherein he coules not come to the knowledge of the Greeke tonque, noz to the pure eloquence of the Latine tongue, whilest at that time ignozance and barbarouinelle evercifed tyzannie ouer god learning, which was the canfe that in rehearling the place of Galen, the truth of the author was much befired: But if God graunt me life, I will binibe those places of the Arts of Pedicine, from the common place, 3 trul that 3 shall belpe Guido, and I will of a barbarous and impure writer, make him a fine and eloquent Latiniff, reffoze him to his beutie, which our fried Silvius hath performed in correction Mesucus, the same one I faithfullie promise to the studious, to multiplie in repairing of Guido, if God profper our inbenours, although perhaps without mete or equal thanks. get thall I doe it with due labour and god will. But now 3 will returne to my purpole, for manie famous men, and authors most worthie of fanourable commendations, bane fet forth this arte, among the which, Guido, Vigonius, and among the men of this age, Tagaltius being my fellowe in office, and my companion in my Audies, have done greate things and worthie of praile, in amplifying and garnifying this part, whereby it may be gathered, how much is buto this art to be attributed, which fo many renowmed, have each one in his workes and monuments fet forth, increas led, and enriched, that men might know it to be molt profis ble, and in effects most enivent among all the partes of mes

Pow must we show what are the duties and office of a Chirurgion, and home be fould enterprise the fame, for there be their chiefe points topich pertaineth to a Chyrurgion, wherein all the whole reason of the arte semeth th are Ocule cern. Heohanna Bilnoo ot

The first both consist in losing and separating that which is conjoured. The fecond is, in joyning and bringing that to a good bnition, which is divided. The third is in remouing and taking a way by incition, oz other wife, that which is laperfluous. Poppouer, the Chirurgion viniveth conti

nuitie

nuitie, either by incillon, by entting off, by letting of bloud, or by fearification: That which is divided, he consoyneth by adultination of wounds, and by refloring, of displaced bones into their place sgains, and also by curing of Fractures, that is to say, broken bones. And he cutteth away supersuous mattier by taking awaie tumors against nature, a that by himistration of hand, as in extirpation divers waies of Ganglia, Carcinonata, other wise called Cancer, Scirus, Nodus, Strumas, a other of that kind, either else in drawing off a supersuous singer, when as there be sire or more by the hand, or else by taking awaie of Cataracts, which the Greekes call Pringion, or the web in the eies. For truelies these be the chiefe duties of a Chirurgion, and the operations, which he ought most trustelie to execute.

Furthermoze, that is, when he hath performed all thele things, lafelie, reavilie, and quicklie, & with as little griefe as may be, and also without all fraude and deceit; Galen ellemeth to be the butie of a Philition that cuteth rightlie, and that onelie regardeth the btilitie of the licke : for thefe be things which cannot otherwife be done by the arte of Pedicine, & therefoze they be mot profitable in the come mon weale, and the artes thereof were had in most estimate tion in the olde time, as the auncient writers doe beclare. Therfore to profit thou, faith Hyppocrates, in difeates, that thou burt them not. This fcope must therefore alwayes be had in those things, that the Chirurgion will endeuour to Doe, that he profit the ficke, and take in hand the curation of difeales with god faith and honest, and with a beneficialt will towards his neighbour, and whatsoever he knoweth himselfe able to cure by the benefit of his arte, that let him enterprise to one with all biligence, but inninfible and incurable difeales, fuch are Oculti carni, Elephantiafis, and old Callous, hollow and fraudulent bleers, let him not once attempt to meddle with, least be act the name of an eugli Surgion.

And further, because that we have said, that a Chirurgion must safelie cure, there be their thinges worthie to be

moted, which Galen both mencion in his ritii.boke, De methodo medendi, buto all the which the biligent Chirurgion. thal fafely have regard. The first is, that be biligently profecute the perfection of his worke, which he both enterprife, for the reftoring the fick person to his health. The fecond is, if he may not obtein this scope, that at least be burt not, the ficke person through his worke: for that is the precept of Hippocrates, lib.i. Epid, textu, 50, faying, Profit thou fo in ficknelle, that thou hurt not. The third and last is, that thos rough biligent care, the difeate do not eafely returne again, for the Cubie of the Chirurgion is, that he by operation, may remoue all the difeates and griefes which are in mans bodie, contrarie to nature: But if he cannot being this thing to palle, then let him take his chiefe counfail of that learned fentece of Galen, bow he thould remoue thefe burts. Pozeoner, the cunning artist thall practife all things profperoully, if he will fluvie to cure difeales, by their indications, which is a wittie beginning of things to be bone, as Galen witneffeth in his ritii.botte, De methodo medendi, and the first indication, is the confernation of those thinges Tobich are in mans body, according to nature, and the remoming of those which are against nature.

Furthermoze, those thinges which be in mans bodie according to nature, are kept by the like ble of their lyke, those which be against nature, are driven swith by their contraries, and that if the disease doe neede such meete curation: But notwithstading, it is most certaine, that there are some diseases, which cannot be expelled out of the bodie. And we doe know them by this, when as the effect it selfe, of his owne nature, and whole assence, doth resule all orders of curing, as the disease Elefantialis absoluta, as men commonly call it confirmata, or else when the patient (although the disease be otherwise curable) shall continue such helpes, as are to the curation necessarie, namely cutting a imay, as in Spaselus, or else adustion or incisson, where they shall encedes less and the disease of sicke men, are made for the most part uncurable, either by the tendernesse of the

patient, og yelding to the difeafc.

- In like maner we doe call fuch bifeates bucurable, whole caration both gine an occasion of greater euit. As when we Dee Ruote to care Cancer,og endeuer to belpe Dayly fluris, of the Demondoes, except one hemogode be left open:02 olde bleers, which have had a long iffne, for & curation of thefe, bac being for the most part, more baungerous bifeafes into the boole of the patient: wherefore Hippocrates, in his firt, rrbitit and rif Apoph. both affirme, that it is belt to teaue this difeale, called Cancros occultos bucured, and fo of othe emorates, except one be left bucured, for elfeit is more baungerous, for turning into a bjopfie, madnelle,or confumpcion. And because we have vectared before theore fice of Chirurgerie, which can not be exercited without his fit instruments. Pow we wil thew, what thefe instrumets ought to be, by the which a furnished artist, may exercise those thinges that belongeth to this arte, and those are generally two, that is to fage, thinges medicinail, and things manuall, of the first kinde are thefe, order of byet, which must be had in curing of woundes, apostumes, bleers, frace tures, and turacions : then letting of bloud, and purging, and also locall medicines, as cintments, emplaisters, fomes tacions, pouders, Cataplafinatas, and other thinges of that kinde.

And læing that great daungers doe chaunce, by appointing the order of diet, by ministring, of inward medicines, and by letting of bloud, if they be not wel administred, and doe both often, bying as well great infamie, to the Chirurgion, as detrement, to the sicke patient, it shall be mæte for him to ble the councell of a man learned in the arte of medicine, in those thinges, by whose prescripcion, he may assuredly apply helpes to the health of the sick. For the prescribing of wholesome dyet, the omission of bloud, and the gening of a sollutine medicine, belong to a maisten in the arte of medicine. For these are helpes of great weight and importance, and such as require a man of great wisedome and indogement, and of no lesse produce and exercise. The therefore I can not but be græned, for that I consider a great many men, to worke solishly, let mænot say impur

bently,

pently, greatly belighting them felues in the onely biomitie of the Arte, not knowing what it meaneth, which one of tentimes let bloud their poze patients, without any Indicatio, oz councel, of one learned in the fame arte, oz of fome grave and learned Abbilition, but also they will gene inward medicines a gods name, a matter truely most wos thie, of publike punishment. For as much as I have feene many by fuch their rall, and bold enterprifes, brought into baunger, yea, and some haue I feens miferably languished and deprived of lyfe. Therefore let not that young Chirur. gion, which would be esteemed worthie of his arte, presume to take in hande thefe thinges, without the councell of an suncient mailter, learned in the fame arte, oz elfe a grave Obilition, such a one which is learned in the arte of medieine, the matter it leife gening allo fuch libertie oz time . Wat otherwife, if there be no learned maifter prefent, oz that any prefent necessitie one constraine the same, then truely, the younger Chirurgions may both to bloud, and allo if neve be, minifer a medicine, fo that be have god erudicion, indgement and experience.

Ought to be furnished, and the same to have alwayes in his saluetorie, as these, Voguentum Basilicum, Voguentum Apostolorum, Voguentum Aureum, Voguentum Album, and Voguentum de Althea, as Basilicon, to superate and mater rate, and Apostolicon to mundisse and clense: Voguentum Aureum, to incarnate and to fill, Voguentum Album, to circatrise, Voguentum de Althea, to cease dolour and paine,

and to make loft.

Poreover, as for emplaisters, powers, fomentations, and such like, the expert Chirurgion, both prescribe of them bery many sortes, according to the reason of curing. And these are the medicinal instruments, pertaining to hart of Surgerie. By hammal instruments, pertaining to hart of Surgerie. By hammal instruments, ye shall chiefely unders sad instruments of you, very mete small necessarie, to the Chirurgioscofe, whenof some are to make theisto, a to cut of achirgother some are to make theisto, a to cut of achirgother some are to stick or some are to make theisto, and other some to allow the property to stick or some, and other some to make

The office of a Chirurgion,

make abultion, to cut or make incition . Forfices, Nouacular raforius, scalpellum, Chirurgicum, foz Phlebotomie, feu,lancetam, forfipes to braw out, called commoly Tenacula volcella, feu volcella, which in French they call pinfettas, the croked boke, vncus feu vncinus, and that Don intrument which o Brecians call Diocleum graphifcum, is apt as Celcus writeth, to braw out arrowes. Hor to ferch, we one fits ty ble a probe, for to low, a needell and a quill are properly bled, and to adultion diverle kindes of cauteries, commonly called aduallare occupied, and for the variable meanes of their ble, they have diverle figures, and divers names, for some be sharpe at the point, and other be not, and other cauteris, they call myrtea, oliuaria, dactilica, cultellaria, fo called of the limilitude of thinges, which thele instrumentes doe represent, for the cauteris called Mirtia, boe imitate the finure of the leanes of Mirtills, Olivaria, of an Dliefe, dactilica, of the Date, as Cultellaria, both represent the forme of a knife, thele are the common instruments necestarie for Chirurgions . There are certaine other infruments proper and appointed to certaine partes of the bodie, as modioli, which the common Chirurgions call Trepans, malleus, scalpri, and the same are convenient to scrape, cut, oz put out bones, as well of the head, as other parts, enen as Falx is proper to the fundament, speculum oris, to the mouth, and fpeculum matricis, to the matrife, there are innumerable other forts of inftrumentes, convenient to prawe out partes gunthots, & other infired things, whereof to speake Tooe now cease, and will prepare my felfe, to fet out a Chirurgion, what maner a man the belt Chirurgio fould be, which thing, I often times have veclared to be the chefe effect of the matter, for wee know what Galen hath faire, of the Philition, as well in his boke, De institutione artis medicinalis, as also in the third boke, de naturalibus facultatibus, and in his third & fourth, de methodo medendi, (Galen calleth him that cureth woundes and bleers, medicus, that is to lay, a Phillition) be laith, that & Phillition ought to be probent and well exercised, and also be ought to be of quicke nature, and of pregnant wit, that he may promiptly

obtaine all thinges, and berie well infiruded in learning, and moreover appointed to the best mailters to learne of and one induring labor a paine, a great louer of the truth, e Ondious, and molt oxplie onderstanding his art, approx ned by much ble and long experience, and all this (faic 3) mul be applied to the Chymrgion, which will be most ercellent, e elemed for an onboubted Artift:but belide thefe, there be rertaine things which one pertaine prinatlie to a Chyangio, asto g manual Artiff; Do not lo much pertaine to the ancient maifter of the art of Debicine, for a Chyzur. gion ought to be a young man, orels but little past youth, that is, bet wene the fame, and auncient mans effate, for of age flourisheth most in sense & firength, to erercise rightlie whatforner belongeth to his art, (wherfore they which are aged men cannot to apthie bring things to palle which arte requireth, for the imbecilitie of their lenles, for they follow them rather by counfaile ..) Furthermoze, he must have a fure and firong hand, and freadfall to all workes that he that toe tohether it be to make incifion, adultion, a alfo for the cutting awate of a member. Also it behoueth him to have a quicke and cleere eic, and he must not be fearefull of mind, but rather without pittie, if he do intend to cure him that he taketh in hand. Furthermoze, neither let him make the moze half neither let him rut Santeries, og cut off leffe than nebe requireth, for the clamonbe crying out, or for the tenbernelle of the ficke Datient, but let hun boe all things as though be beard not the clamoes of the ficke, neithenlet his minve be therwith anie thing troubled : And we have beclared that a Chypurgion ought to excell in learning, for therein thiefelie both his crudition manifestly appeare, if he bederstand exactle both the Theozike and the Bracike parts that is to fair, to know things naturall and not na torall, and also those that are against mature ... Also if he known what he the causes of wounds, bleers, fractures, and lurations, with their accidents, and also what be their connemient remedies, and bow to remove the fame : In lyke manner heithall ercelt in practife, if her have had much and god exercise in the operations of his Arte, by working Spee a COLUMN

The office of a Chirurgion,

specie, trimite, and readilie, e consulting with the nunch ent mailler's of the fame artel in thole things that pertains to Phannaceuticen & Diatericen, Amaithount he ble thefe things which be learthed but by reason; stonfirmed by free quent ble toberein truelte the faith anothonelle of a Cho rurgion femeth chieflie to confift: The Chysurgion ought to be as it were of a naturabolipolition, in the right & calle obtaining of things no, that be bath to do of a feofalt me moze, of a quick remembrance handlome in the boings of a nob indicement, biligent and appin learthing, or innenting remediesibut chieftie ofalt, as comerning manhergiening beneuouf tourelicious towards Bod; mercifull of minde. and bufearefulbut fure things and fuch as multimedes be bone, and in things boubtfat and perillous, hehnut be tog; ricand not to rath, in like maner be mult be familiar, mentle and pleafant towards his Waftents, mile e tradable a monalt the beetheemof his Arte, and as the Orieltes Docalt him Philectaires that is to fait, a louer of his rom panions. Also be mult be yzubent, beryleire umspect; and ablo in vious mofficating, not à gredie catcher, chaft also and temperate, not couctous of monie, for be which both exercise the art of Thyaurgerie rather for lucre fake e Defire of maine, than for anic not wil toward his neighbour, he is no rinkt Chrours nion, but as it were, borne put of time, and this a make an end. Thus farre Ihaug brelared buto you the faying of Valleriblus that learned man. But foralmuth as tome men noe moze renard the authorities of authors, than they one the true indicement of realog and experience , tobich two are the foundation of all Artes, and wil alleaded and faies this is but his owne invention, wherfore & wil not believe him, though it appears never formich to be reasonable del A creditione by two mensionings that theart of Cipeur gerie is to auncient, of that the infirmments appentaining to the fame artais viet and medicaments, 110. I will motobe lieus it los those intrumentes poc pertaine ondie to Whit ficke and not to Chirargerie; for the in Grumentes of Chy enegerie be onelie ontward medicine sons Blaiffers, Min quents offes, pouders stainith a great name of izon in Eruments

affects

ments fit for bis art fuherefore I am not bounde to belaue Franciscus Malleriolus. The ans mere. Op friend half thou to force forgotten Hyppocrates? who confuting all dispears feo feas, Did conclude, That diet, wherein confiiteth the gonernment and nourifhment of the ficke man : That purgations being necessarie for the cuacuation of suil humours. And also outward medicines, as plaifters, vaguentes, oyles, balmes, &cc. That all thefe thee were buited tonether by the authorie of Hyppocrates, and that in no case they might be Separated one from another, if we wil rightlie cure the body of man, and followa right method, which method Hyppocrates bath conflituted and let forth, and willethall men to follow the lame. Then & faie, either we muft breake Hyppocrates precepts, and by that meanes grow into ignorance againe, either elle we must follow the true and right methoo, fet out by him , wherein be did ble all thefe inftrus ments generallie and indifferentlie, as time and saufe byd require. was and their dominated theory ad abodies as

And alfo Galen, as it may more at large appeare in his fourth boke De Methodo Medendi, in his bokes of purg. ing medicaments, where be both confute biuerle Phylitis ons, which woulde not admit purging medicines in out. marb bifeafes, as Afclapiades, &c. Saging, That purging medicaments are neeclarie to be vied, where there be great and daungerous wounds, and where there be great accidents that chanceth vnto the fame, to purge & draw awaie the fuperfluous quantitie of those humours, which might hurt the grieved part, or hinder the curation thereof, as be both beclare in the same boke De Methodo Medendi, And be faith in his bokes of purging medicamentes , That purgations are needfull for the curation of Cancers, Herpis, Erifipulas, Spafalus, Gangrena, and many other outward griefes which chanceth vnto mans bodie. And he both affirme, y without thefe things, he could not have brought to health his difrafed pas tients. Thus it both manifestly appere both by Hyppocrates & Galen, that thele be not onelie generall inftruments, but also common infrumentes, and therefore of necessitie mult be bled either elle & Chirurgion mult leave thefe cuill C. ii.

affects bucured, which he ought take first to indication off. Obiection. Bea fir, pou late berte well, for in the time of Hyppocrates and Galen, the Chypurgions were Whilitions. and were great learned men, and bnoerstode all partes of the arte, and the nature of Medicines both fimple and compound, wherefore it was lawfull for them to ble all thele intruments generallie & indifferentlie, but it is not lo, for our Chyangions, and that I will proue by the authoritie of Tagaultius, in his inflitution of Chyzurgerie. The aun-Twere. Dou have land berie well fir, and by him 3 am berie well content to be inoged, for he is both a man of excellent learning, and also worthie to have perpetuall fame, for his painfull travaile in that excellent boke of Chyzur. gerie, that we may the foner come to our purpole, I will recite a few of his layings, whereas he veclareth what the art of Chyzurgerte is, and what manner of man he mult be, and what properties be must have, that ought to ble the fame arte, both be thould be trained by in the fame art, and what is the inbiect of the Taine, and what be the things that he mult cure the same subjects with, & with what instruments the same must be cured. I all the same and the

pow I will recite you certaine sentences, as hereaster followeth, which are taken forth of the same boke of Tagaultius, that you before have alleadged, and I trust being well and indifferentlie construed, shall make more with

my fagings than with yours.

The vvordes of Iohannes

encound artiothinder un curance une rolande sortie phonore

Tagaltius, declared in his booke vpon the art of Chirurgerie.

D the eract knowledge of the arte of science, which is called Chypurgerie, it behoweth & Artist to know foure things. First, what Chypurgerie is, what is the matter subject to Chirurgerie, what is & end of Chirur

Chivargetic, and altorophot was er is to be observed a kent in the tracming of Chicken evie . And we ove knows what Chimirgerie is buthat manner of water . First, by the @? timologie of the word or name, by his definition, and by his viuison: Chirurgerie afterhis Ctimologie, is called the opes ration with the hand, for it is named Apo tes chiros, cai tou ergolythat is to fale, of the hande, and his worke, because this Arte is epercised by the administration with the hand, and hereof commeth it to palle, that the minister with the hand is called Chicurgus, that is to fair, a Chirurgion : Chirargerie according to the affentiall befinition , is an Arte, tobich by the administration of the hand, both erpell & beine awate ficknelle out of mans bodie, whereof thieffie a prinstpattiet taketh cure and tharge, or elfe Chieurgerie is an atty which by the tunning working with the hand, both put awaie of remove the ficknesses of vileales of mans bodie. The matter fubient to the art of Chirargery, the whole intention which the Artist both occupie himselfe about is one tie mans bovie, lubien to vifences e infirmities, which vifea, les and infirmities requirety the help of medicaments, mis nitred by the hand : Ho; all things that the art of Chirur. gerie both finde out either by reason az experience, it feach. eth the same to be done by the administration of the hand, to the btilitie & profit of mannes bodie. Furthermore, Chyrurgerie is divided into two parts, that is to fair, into The ozike and Pracike. The Theorike part both teath, and is a science obtained by bemonstration, t by knowing the principles of the art. This part a man may have, although hee neuer erercile og practile ante parte of the fame, as the learned Philitians and other fearned men which baille readeth the principles of Chirargerie : But the Paradike parte of Chirurgerie, is an arte which both rightlie and readilie, by the administration of the hand ble fuch things as are inuented amogu mechanical arts, which part no man can be perfect in, except be be brought by and erercised in the same. And both both continuallie fee other expert men worke in the same arte, pitigentlie observe such things as he both fee woodaht.

Cit.

pow

The office of a Chirurgion. T

now thele two partes are commonlie exercised about their ariefes, with their accidents, that is to fair, tumors as gainst nature, greene mounds, bleers, fractures, & dislocatio ons, with such like, which requireth the beloe of the band. Therefore ther are required foure things in a god Chrours mion: first, that be be learned & berie Skilfull in the princip ples of his art: fecondly, y be be wel brought by buber fome cunning man, wel experienced; thirdly, i he be ingenious s wife: fourthlie, that he be of and a bonoft manners, and of a vertuous life. The erndition and learning of a Chezur gion both confift in knowledge of naturall things thinges not naturall, and things against nature. The experience of a Chypurgion both confift in those thinges that are found out by reason, and confirmed by bailie hie and erperimene ting of them, for other wife be will bee accounted a rute emperike, which toyned not reason with experience. Tobe ingenious and wife, it is verie necessarie, for be ought to have a readie wit to conceive things, and a firme memos rie in calling of them to remembrance, a difcrete and right indgement, an ercellent perfection in working, a biligent and readie wit in inventing and finding out of rewedles to belpe his grieued Patient withall. The manners and conditions required in a Chirurgion, is bolaneffe, and a minde baide of feare, in necessarie things, and in the time of necestitie, and not to be to rall in matters of boubt and perill, gentle and milde towards his Patients, and to those of his profestion, to be curteous and gentle, pea, and as the Greekes call him Philitaires, that is a loner of his fellowes, be ought also to be prubent and circumspect in prognofticae ting, bertuous and temperate of life, mercifull toward the poze, and not greedie of monie, bauing these properties, be may procede orderlie in learning the art of Cherurgerie D and the order to be obserned in the same, is to begin with calle things, (oz as the may fearme them) common things, to perticular, or from uninerfal things, to those that be lefte universall, also from things most manifest and knowers to things more obscure, barke, and boknowen in sme out Detherto we have spoken of that part which both appere

dies

faine

tains to the kindle ledge of Chypavgerie, and noto we will intreate of the erecution and operations of the fame. The operations which a Chiruraton executeth about the bodie of man, the may being to patte his intended from and befired! end, are three that is, to binive and feparate things contage med ag toping and unite together that which is binibed; to take awaie that thing which is aperfluous . The binise and feparate that thing which is contained by incition and ercifion, and by letting of bloud and fearification: we boe alfo iopne and bnite together that which is divided by confolipating of wounds 4 and reflozing of members diffoca. ted, into their proper places, and curing of fractures. Wife take awaie that which is superfluous, by remouing of tumours against nature, as Ganglia, Nodus, Cancers, Strumas, Mirmecias, and by beawing of water out of the bellies of fuch as have the Dopfie, or by cutting off fuch members as be superfluous, and to boe those things quicklie and readilic, with a god seale toward his patient, and not to-make anie baine promifes for monie, or to take in hande thale grifes which cannot be cured, and that he may moze perfect. lie, readilie, and fafelie, one those things, it is requisite that he toe confider their speciall indications, according to the laying of Galen, of is to fate: First, the confernation of those things which be naturalkand the expulsion of those which be against nature: The fecond indication sheweth whether we may being to passe and fulfill that which the indication both require, that is, whether we can conferne that which is natural, and take awaie that which is against nature: The third indication is that which findeth out remedie, a both beclare buto be with what things we may accomplish that lubich the first indication requireth, and the fecond gincib leave to be done : touching the indication which confiffethe in the confernation of naturall things, they be fire, that is to faie, health, or a naturall aptnesse, in boing the actions. ver, and that tablely moure rive, sand

The cause of health, the effects of health, which is the action according to nature: Arength, which both alwayes sotend against acknesicult of which is like another nature:

Citt.

Coins

The office of a Chirurgion.

Completions and temperaments which are to be conferenced and kept, be their like. Powe, for those things which be against nature, which we ought to expell and orine as wais, are three in number, that is, sick nesse, which is an effect against nature of it solse, and first hortesty the action, the confe of sick nesse, and the accidents, or Symptomaca, which followeth the sick nesse, as the shadow doth the bodie: All these things are cured and put away by their contrarie, but so almuch as the expulsion or curation of things both principality consiste ither in simple or in compound things. Pote, that which is simple is cured by his constrarie, that which is compound, by their contraries.

al iu probumbar (v enu
Solution of vntitie,
Heate, and to ano rese
Coldnesse.
Drineffe, iffying anni
Moiffneffe.
Superfluous, quantitie.
Quantitie diminished.
Abounding in number
Mountaing in humber
Number diminished.
Obstruction.
Straightnesse.
Inlarging.
Figure altered.
Luxation.

Vnition.
Coldnessey
Heate,
Moissnesse,
Drinesse,
Diminution.

Augmentation.
Taking awaie.
Putting to.
Opening.
Inlarging.
Astriction.
Reduction to his forme
Restoring to his place.

In like manner in compound sicknesses, we must both consider the contrarietie of enerie simple sicknesse, and also in applying apt and convenient medicaments so; the same: But the indication so; applying remedies is taken of that sicknesse, which must first be cured, and that whose cure is the curation of another, and that which most grieveth other cannot be cured, yea, and that which most grieveth the Patient, and is most dangerous, is first to be cured. The second indication is that which she weth whether we may bring to passe that which the sirst indication both require, the

is to conferne things naturally and to expell those that be a gainfinature, therefore this invication is taken of thinges naturallas whether health may be refforeb or not, & whee then the Brougth of the patient fufficeth for life or not, and the toeb the caute of health may be conferued, and fo of the reft. The indication taken of things against nature, is tobether the maniture the fickinelle with his accidence of notice whether we may realt the cause of these two, or not, this is to be knowen three water. First, when the licknesse of his owne proper nature is incurable, as Elephantialis absolute, and as they tearme it confirmed, or when the licke vatient refuleth his necellarie remedies, tohon the difeafes are curable. As for example, the cutting awaie of a member, in which there is a Camer, ec. De when the curation beingeth a worle and more perillous difeate, as olde Cancer being cured, or continuall Emorodes, for if you cure thefe, there is counger of life, 02 of madnette, 02 of confumption. Bolue, the third invitation both teach convenient remedies for their curation, their ble, and instruments, where with it is brought to patte. Prigitally out automa 40 on

The first of these instruments is an apt viet or regiment in putthings not natural. The fecond is, Pharmacon (which be uncerstanceth for purging medicaments.) Alfo letting of bloud, with plaisters, buguents, poubers, ac. But in the two first, the Chirargion must confust with the learned & grave Phylition. There be many you instruments, belide thele medicinall intruments, which be both proper and common

for this arte, as hereafter followeth.

Thus farre we have spoken the woodes of Tagaltius, as they be let forth in his boke of Chirurgeric, as well for his definition of Chirurgerie, as for the antiquitie thereof, and allo what mamier of conditions he ought to have, what dearning he ought to be brought bp in, and what he ought to learne fird, and what laft, and what is the matter of fube ien proper to his artiand what infirements the striff muft baue, both common and proper, to anth and bring to pene withall his vetired frome and and of his worke, which is the curation of mannes bodie in their thinges that hee harb dati!

C.b.

charac.

The office of a Chieur fond

charge of This is the effect of the mozos of Franciscos falleriolus, as well as of Johannes Tagaultius ; as it matring peare in their words beere about ingitten fow my friends where you did alleadge Tagaultius to proue for Chiennais an ought not to miniffer viet and laurgations, neither med anie intoard medicines, for that you fair, it both peoperties appertains to Philicke, it femeth to me by the moraes of Tagaultius, that it maketh tittle for your purpofer radradut

Objection. Do fir, by your faping both Valleridles and Tagaultius faith the contrarie, boe not they faie that a Chie rurgion ought not to give inward medicines, without the countaile of a Philition and Declareth what inconvenience bath come by the undiscrete ministring of the lamet A take:

this to be a lufficient profe.

alanda

in which there is a Cancer, ec. The anf were. So not lo fir, we may not confound the intruments, which are necellarie to an Arte, because that fome Artists Doe abuse their instruments neither Tagaultius not Valleriolus meane fo, but their meaning was that those that did practise the Arte of Thyrurgerie, which byo not understand or knowe the principles of their arte, neper ther the causes of diseases, not yet the diseases themselves, noz how to take indication for the curation, neither get knowneth the mature of the medicines which he both minie Ger. blond, with plaiffors, one confe, pounces, re. M.

Thefe be they that Tagaultius and other learned men bo reproue, which 3 must needs confesse, ought not onelie to be forbibbe in in ward medicines, but also outward medicines. for if I thould freake of all mischiefes that bath bene bone? by the applications of outward medicines, bow some bath bene maimed and bridone for euer, and other fome brought to beath, the number of them would feme berie frange buto you, and therefore we will let it passe at this time, with praier onto almightie God for his mercifull belpe berein. that be may moue the bart of the Prince, with the Pagis Arates of this Realme, to take such other for the fafegard of the people, and for the bonour of this Realme, & for that that learned men may be the better incouraged to Audie this arte. But as concerning the infirmments, there is netal

ther.

ther thelettos men, neither get anie other before their time, unto the time of Galen, that hath to bioden the ble of theur the Chief the both thefe men both put the in their buttes, as most common and special instruments, affirming them as molt specials infruments pertaining to the art of Chtrurgerie, that without thefe, thole enill and vicious bumours that hindereth the curation of bleers , tumours a gainst nature, et. cannot be purged awaie, neither can the semperaments enther naturall things of the bodie be kept in perfect Cate, without an apt and mete viet. But for to sounfaite with the Philition, being a grave and learned man, in the principles of this arte : Inmatters of waicht. Trake it to be berie necellarie, for what is he that is wife, that will refute the countaile of a wife and a learned man. and specialtie of him that professeth the principles of the same arte; for Phisiologia, whereof the Phisition taketh bis name, is the first and chicfest parte, which he that wooketh in the art of medicine both prous, for that it both confit in the knowledge of the feauen natural things, and in the re-Cone therebuto appertaining . But get this both not fol-Lower that a tearned an expert Chyaurgion thould not ble plet and Dargations, and other inward medicines at all times when neede both require : for if you would fo buber-Cand it, one part of their fayings thould repugne against another, and folconfound the whole, but their mening was, that the unlearned Chirurgions, and these that be gounge men, which be not well practifed, that they houlde take countagle as well of the tearned Abbyfition, as of the learned Chysurgion, for this Arte is fo togneed toges. ther that negther make the partes bee binived, negther petathe Intrumentes pwithoutaths overthrows and de-Armaion of the inhotel Arte proprittigas noner perfect before the time of Hyppociates, till that he iogned all thele partes and Intermentes together, and taught a perfect methodand water of chring, by a right bling and mis militing of thefamer declar, such ad nonemal aloca it, mor

oid I do any part have read no few airthors, not onelie of & Grecians, but also of & Arabians, to filtatinists, yet rould A

never since, in any of their backens but they and lastings of they are love, out dyet and parging medicines, appointing the Chimps on all their superanting the Chimps of male their superanting and certaine, of in all their superant of curing, both of tumoes against nature, of bleers, as Abat their suff impication is , to take alway those quell effects in high may let the caratio, (that is to say) to remove alway these evel humoes, which might repaire into the great part, and also to ster such distenses the part, and also to ster such distenses and then to proceed with local remedies, by outloard apeplication buto the greate with local remedies, by outloard apeplication buto the greated part.

This is Galens bodring also, that no frong medicing shalbe outivaroly applyed for the resolution of inflammas. tions, before the bobie be purgeo . And furthermore, in bis rulent, and malignant bleers, which Galen nameth Cacoe the, and where the bodie is full of eaitl and vicious hus moza which humors, Galen calleth Caccochimia these faith Galenmult be purged ainay before the procede to the ture of the bleer, for other wates, the bleer may not be cured, and if it be, it wil come againe, either in the fame place, or elfe in some other, or elfe the same humors not being enaruated. may be the cause of some other greater biscale, in the body, waste then that tubich was cured wherfore Galen dothard prone Thefales, in his fourth boke rather Thempouttons faying. Thefalus gorthabont to gut away the lippes of this vicer, & to apply his Malagina, of Multard feerid by meanes. whereof he hath inflamed all the parte, and made the vices worfe, then it was before not taking any indication of the abfeet, neither yet of the cause thetrof, by meatter whereof, hie committed great errougas Galen both farrand fons arcompe ted for a rude emperike, and for an bal kilfull Philition. Objectio. With first femeth to me by your westers and by the faging of these men; of be learned in the arte, that White ficke and Chicurgerie are both one arte, and will affore you, if these towates be true, which you recite of flippion crates and Galen, that they were both Abbilitions and Chirurgious, and bled allithe jubole arte together them ginant

made them so excellent men, and of such notable same, and that your deutoing the arte in two partes, and exercising the same severally, hath made you that be both Phisitios and Chirurgions, bnexpert, to the greate detriment, and ill report of the tohole arte. Wherefore I most hartely desire you, for that h I may know, both the art, and the artist the better, to declare the division of these sinc parts, which you have spoken of before, perteining buto these artists.

bir, I will right gladly doe the belt that I can, to fatillie your oclire, although I have not that learning, in the Græke and Latine tongue, which I wonlo with for your fake, that I have and also which this arte booth require in him, that thall prefilely fet foth the fame, pet with the little learning that I have and according to realo and experiece, which two be the foundatios of everie arte, as Galen both fay in his third botte, de Methodo medendi, 3 will boe my indendurito declare unto poù thefe parts, in as felu lucios as I can beliring you to accept my goo will, and if I have left out any thing, by the real of bylefenette of my wit ting, which other learned men boe finde fault with all, the I most heartely belire them, both for curtese, and humanitie fake, to amend the faults that they thall finde, and in fo poing, they that not onely be profitable to the comon welth, in the further aunce of this arte, but allo bynde me buring my life, to bono; them, ferue them, and love them, and the courage mee to take further paines, to the ottermol of my the morellite of the mention les formements of the artifleton add

Pow that we may accomplish our former talke, as concerning these fine parts, pertaining to the arte of medicine, which have bene let out, by these names, of the auncient Philitions, long before Galens time, as I have beclared but to you before.

Phisiologia, Loud dun anales one indended pathologia, and pathologia, and pathologia in a sun glidgin denote in a requesti The pathologia, and pathologia in a pathologia in a

The office of a Chirufgion, T

The first mart called Philodogial is that tobich both to direnthe bilimturalithinges, whereof the bodie of man is materias Glementes temperaments, humours, mombers. foirites bertues and operations. The Etements be foure. as fich Aper, Water, and Carth. The bumours be foure. allo: as Bioup, Choller, flemme, Delacholy, And the temperaments be foure likewife, as bot; colde, mogh, and dage. Thefe foure are the matter, whereby all the members of the bodie are made with, the temperamentes, and spirites, therein conteined, and be that thall cure the bodie of man rightly must chiefely bnderstand how to colerve every one of thefe, by their like, and to ervel and remove from them. their contraries. For the knowledge of their, it both behous the artifito have long experience, and chiefely in that part, inhich we call the Anathomie of mans bodie, which is the peniping and feperating of Dead bobies, that we may there by buberstand all the partes of the same bodie, with they? polition, figure, inumber; place nature, temperature, office, and affects, and alfo to know their names, and true binifis ons, and which be fimiler, and which be compound, and in-Aramentall, for of the limular and limple members, the compound are made. ...

membranas, or panicles, fleshe, perues, arteries, beines, fate melle, and the skinne. These he called simuler parts, where of the instrumentall or compound partes are made, and some requireth more of these, and seine lesse, according to the necessitie of the member, for some member doth require

all these, and some both not mean

the heart, the liver the leagues, the eyes, and all other like. This member both fimuler, and compounde, the Chirurgion ought to know, with their natures, temperatures, and actions, and their other necessarie properties, or else he cannot rightly cure them, when they are greued, and hurt. But in the curing of them that be hurt, he shall distemper them that he must be specification of them that he hurt, he shall distemper them that he must be sured, and there per an error them that he must be sured the right temperature of any thing, whose temperature he knoweth

not,

not, that is bipottible, except it be by chaunce, as the blinde man theteth at a Crowe and bitteth one by milfortune by as Galen both compare him, which knoweth not the parties of mans bovie, with their nature, buto a blinde Carpinreprobath cannot fee his wooke; cutting more of lellerthen is necellarie, by meanes whereof, bis worke both never come to a good perfection. Eberefore, twho fo ever is not expertias a baue laive before in the temperamentes, and natures of thele parts, be can neither enre wonds, not vicers, neither pet any other thing rightly, neither can be tell by lohat was the bleer, or wound that be cured, neither wher ther it may be corebio; not meither pot, whether any cause boe remaine that may let the curation, neither hold to remone the fainternor tobether nature and frenath may fuffer the fame causes to be remoned a my hold to maintaine the frenath and temperaments of the fame bodie for he being ignorant in these fewen visturall thinges, whereof the bobie of man confifteth, which booic being fubied to the arte of medicine, he must of mecestitie & lav, be also ignozaunts . not onely of the prefernation of health, with his tempera. ments, but allo to be ignoraunt in the cutation of burtes, and difeates, which chaunceth unto our bodies.

Wherefore in scine wordes, I have proved here, bothe by reason and by experience, that the knowledge of this part named Phisiologia, doeth chiefely, and specially, apertein to the arts of Chirurgerie, and without the knowledge hereof, we shal never rightly, or methodically, cure any maner of wood, griefe, or disease, neither is he worthis to take the name of a Phistion, neither yet of a Chirurgion, but to be called by the name of an Emprike, or experimenter, curing onely by chaunce, without any reason, but even as the blinde Carpenter, which Galen hath spoken of before, sometime cutting to much, and some time to little, and many times marring all his worke, so, want of skill, ere that be beware.

Pow to conclude, for this first part, he that will be further instructed herein, let him reade Hip. de natura hominis, humoribus, elamentis, de natura & formatione fetus, & many

other bokes of Hyppocrates; and chiefelie that where be bis niped the fimiler parts as Offectome that is to fair the Die wifion of the bones; Condrotome, the Cartalages: Syndeffe motome, the linaments, Arteriotome, the Arteries, Phlebo. toma; beines, Neurotome, the nerues, Miotome, dividing of the Bufcles, Tenontotome, the tendons, ec. There be diners other bokes of Galen, which be berie profitable to be read for this matter as his bokes of Anathomic alfo his bokes De temperamentis, de optima corporis constitutione, de facultatibus naturalibus, de placitis Hippocrates, & Platonis, de motu musculorum, de causis respirationis, and manie moze worthie bokes of his, which we will let palle ! There bee manie other bokes alfo, wzitten by binerfe men as Guido and other, which one intreate of thefe naturall things, and speciallie of the Anatomie of mans bodie, and for that you may the ealitier & better bnberstand these naturall things which everie Chirurgion ought to know and have in perfed memozie, to that end be may remoue those things which both burt them, og let them of their perfect operation, which pou map cafflie knowe if pon bnoerstand their na tures and properties, figures, c. Which !

. Table followes bereafter, as de la la cons

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by each and by experience, that the breighting of this part and the color of this ologie, decid the breighting aperate in the arts of Chrungerty, and bush anthorothing aporation for the includence of the color of the deal and a feet of the color of the

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The office of a Chirurgion.

Pathologia is that part of the arte, which hath the know. ledge of ficknesse against nature, with their Symptoma and accident, and they be thee in number, that is to faie, ficknette it felfe, the cause of ficknette, and the accidents, which followeth after fickneffe : fickneffe it felfe may come two waies, either of outward causes, oz of inward causes, we bo commonlie call the outward causes primatine, the Brekes call them Cathertica; the inward causes, we do co. monlie name Antecedent,oz Internam . The affectes com. montie followe thele causes, and if the affectes come of out. ward causes, then commonlie they be wounds, contusions, fradures, diflocations, biting of mad bogs, g of ferpents, sc. If they come of inward causes, then they make tumors as gainst nature, as Phlegmo, Eresipula, Oedema, Sirrhus, with many kinde of malignant and Aubburne bleers, to be cus red, which tumours and bleers cannot be made whole, er. cept their causes with their enill affects, may be remouch and taken awaie : 3 Suppose that there is no man, but he will indge this part-of the art chieffe to pertaine to Chy, rurgerie, for that it taketh cure of wounds, bleers, and tue mors against nature, as I haue faid befoze.

Then if this part doe appertaine to the art of Chypure gerie, as it is most certaine it boeth, it behoucth the Chy. rurgion perfectie and rightlie to bnderstand what kinde of ficknelles there be, with their differences & names, what partes of the bodie thefe fickneffes may be in , and what manner of ficknesse it maketh in the same partes . As for example, entil complection maketh a diffemperature in the umiler parts, & euil constitution, oz euil coposition, maketh a deformitie or imbecilitie in the intrumentall partes. And folution of bnitie oz continuitie, chaunceth both in the fimiler partes, and infrumentall. And all thefe doe appertaine to the Chirurgion, to have most erac knowledge of, for he that taketh buon him to cure an bleer or a wound, o; anie other manner of griefe, and both not know the nature of the parts, neither yet what part it is in, neither yet the cause, neither bow to remone & same cause, it is bopole Oblesas 3 have fagoe befoze, that he foulte cure the fame griefes

uriefes or vileales rightlic. And therefore thele blinde entperikes that have neither reason not method, to leave them to boe those things which they vailie boc, I fate, their bos ings are to pernitious, that many people taketh great burt thereby (thatt I faic burte) nay rather brought to btter be. Arnation, and many times to beath . The Symptoma 02 accidents which followeth Wchnelle, is also divided into theke partes . The first is, the qualitie being altered, as with behement heate in Phlegmon. The action of function burt, but not btterlie bepgined. The action btterlie bepgined and taken awaie . For thefe caufes aboue rehearled, it is speciallie required, that a Chirurgion houlde be tearned, and allo to have greate experience, that he maye rightlie iudge and difcerne one difeafe from another, with their natures and causes, to the end, that when you come to the curation thereof, you may take right indications, tohat to bo first, what next, and so forth to the end, for other waies you may applie medicines nothing fit for the purpole, but those that inight doe great harme, and you might also applie those first that wonld be applied last, and those tall which thouse be applied first, and in the end marre all pour workes, as the blinde Carpenter doth . Thus farre 3 have proved for Philiologia, to be one part of Chyauracrie, or of the Art of curing, as we may tearme it, and I thinke there is no man that will count him to be a right Chyzur. gion, that lacketh this part of the Arte, or that is not berie erpert in the fame. And for the further knowledge bereof. there be certaine bokes appointed of Galen, and other aune cient writers, that you may reade concerning the fame part as bereafter followeth.

Libro Hippocrates, de Moibis, libro Epedimol rum Hippocrates, Galen de locis affectis, Galen de Morbis & Symptomatis, & de 4, temporibus morborum, Galen de differentijs morborum causis & Smptomatis, Galen de inequali intemperie, Galen de arte Medica, Galen de tumoribus, preter naturam. Hippocrates de Vulneribus viceribus, & Fistulis, fracturis, immorodibus, & C. Ann allo Galen in his whole Warke ralled Therapeuticon,

D.ii.

The office of a Chirurgion.

and in another worke to his Disciple Glaucon, as it is manifest to be læne. These two most ercellent men bæing the patrones and fathers of the arte, bane written most ercellentlie and perfectie of many vileales, as woundes, tumours against naturne, bleers, and many other diseases appertaining to the same art, as it mage moze manifestly appears in these bokes aboue rehearled, and in manie other moze of their workes. If I houlde write of all men that accounteth this a proper and a principall parte of Chyzurgerie, then 3 mult needs confeste the truth, all men learned in this art fince the time of Galen, have so written, and fo taken it. Thus I conclude for this parte, that he that bu der Candeth it not, ye must give him a baser name, ye map not call him a Chirurgion, that neither knoweth the pring ciples of his arte, neither get the nature of his subject that he worketh byan. and germany . logard market of at

I remember when I was in the warres at Mutterell, in the time of that most famous Prince, King Henrie the bitt. there was a great rablement there that toke boon them to be Chirurgions, some were some gelvers, & some borse act. Ders, with Tinkers and Coblers. This noble feet die fuch great cures, that they got to themselves a perpetual name, for like as Thefalus feet were call Theffalions, fo was this noble rable for their notorious cures, called Donge teches. for in two breffings they Did commonlie make their cures whole and found for ever, so that they neither felt heate nor cold, no; yet no maner of paine after; but when the Duke of Norfolke, who was then general, bnberstoo how the peop ple did die, and that of smal wounds, be fent for me and cer taine other Chirurgions, commaunding bs to make fearch how these men came to their death, whether it were by the arieuouinelle of their woundes, oz by the lacke of knows ledge of the Chypurgions, and we according to our comb maundement, made fearch throughout all the cample found many of the fame goo fellowes, which toke bopon them the names of Chirurgions, not onelie the names, but the inages alfo: we alking of them whether they were Chys rurgions of no, they layor they were, we bemaunoed with inhom SHIB

whom they were brought by, and they with thamelette fares would aunf were, either with one cunning man or as nother which was bead ! Then we bemannder of them what Chyzurgerie Auffe they had to cure men withall, and they wold them be a pot or a bore which they had in a bud. get, wherein was fuch trumperie as they did ble to greate hote beles withall, and tayed byon fcabbed hote backes, with nernall, and fuch like . And other that were Coblers and Winkers, they bled thomakers ware, with the ruft of olde pans, & made therewithall a noble falue, as they vid terme it. But in the end this worthy rablement was committed to the Martiallie, and threatned by the Dukes grace to be hanged, for their worthie beds, except thep would be clare the truth what they were, and of what occupations, and in the end they did confeste, as I have beclared to your befoze: wherebppon the Dukes grace gaue commaundes ment that they hould anoide the Campe in vaine of death, and if at anie time they came within the Campe afters ward, they hould immediatlie be banged, as murtherers, his Grace calling them by the name of Dogge teches, commanning his Captaines that they hould entertaine no moze fuch.

Thus you understand by what name those men were then called, which take upon them unworthilie to use this Arte, knowing neither the principles of this arte, neither yet the nature of the diseases, nor yet the medicamentes wherewithalt they could cure the same diseases.

Thus we conclude with these examples before, that it is necessarie for a Chirurgion to know these partes, or else not to be admitted to so worthis an Arte, which doeth take charge, not onelie of mans health, but also of their lines and lims. And thus we end this part.

Eugiena is the third parte, pertaining to the art of Chyrurgeric, or Medicine, as we have sayde before. This part both consist in the sire things not naturall, called Res non naturalis, which followeth.

and the first the thirthen are

Chamar

Theoffice of a Chirurgion,

In receiving of the aire.

In Meate and Drinke.

In fleeping and waking.

In mouing and reft.

In fulnesse and emptinesse.

And in affections of the minde.

This is allo a speciall and a necessarie part to be known en of the Chirurgion, for without this knowledge be cannot gine concenient diet, neither pet concenient ozber foz the government of the Difeafed and ficke Patient, noz pet at what time he foulde flepe, at what time be fould eate and brinke , or what manner of meates and brinkes be Chould have, and whether they Coulde bee liquide in fub. flaunce of grose and thicke, neither shall be knowe whe ther the same meate and brinke maye augment the bileafe or not, by meanes whereof, he may give fuch biet to his patients, as may confirme their difeales . As for example, in Elephantiafis, and Cancers, which by eating of metanchos like meates, or fuch meate and brinke as both make abuttis on of the bloud which both confirme them. There might be many more thinges faibe of meate and brinke, which is not materiall to be fpoken bere , for 3 thinke no man boubte eth, but that this inftrument both chieflie apportaine buto this Arte, for it is not pollible for a Chirurgion to ture his grieued patient, except be give convenient diet, with convenient diet many greate grieuous wounds, and manie other cruell fickneffes, by the helpe of other convenient me, Bicines have bene cured.

And as for the government by the aire, everie man that hath anie knowledge will confesse, y coldesicknesses which are taken by cold, are to be cured in places where y aire is warme, or else it ought to be made warme by art, according to the time of the yeare, for it is one of the principles and speciall rules which Galen commaundeth by to keepe, that we shall cure everie thing by his contrarie, as heate by colde, colde diseases by hot thinges, drinesse by moissure, and moissure with those thinges that be drie, suinesse by abstinence, and evacuation by emptinesse, by things of god abstinence, and evacuation by emptinesse, by things of god

nourith

nourishment to fill withall, watching, by thinges that move neth sleepe, to over much sleepe, by keeping of them waking. Thus everie thing is overcommed and holpen by his contrarie, by meanes whereof the Chirurgian with more safelie and readilie restore to health, his grieved t wounded patient, without which thinges, and their right ble, could not be done. And therefore this part is called a most necessarie and principall thing appertaining to the Artist. There is another btilitie in this part also, which the Chirurgian of necessitie must ble, for Galen saith, that everie Artist that will rightlie cure, must intend two thinges. The first is to conserve and keepe everie thing that is in god state, by his like,

The lecond is to expell, and cure those things that be contrary to nature, by their contraries, which we cannot do without these size things not naturall. Therefore it may be saide, Necesitas non legem habet, therefore there ought no lawe to be made against that thing that must be of necessitie. As for example, of necessitie we must cate a drinke, that we may live. Therefore it were transmicall to fore bidde us to eate and drinke, for they be proper things for his whereby we doe live. But yet the abusing of meate and drinke may be spoken against, and god and just laines made for the resonation thereof.

Thirurgerie, there hath beine god and wholesome lawes made hertosoze, and I trust in our Lozd God chall be here after againe. But to commaund from them the knowledge of their arte, oz anie parte thereof, oz other necessarie instruments oz medicaments, wherewith they should cure their grieved and wounded Patients, which other wayes must of necessitie perish, oz else not be cured at all: Such commaundements oz lawes were tyzannicall, and not to be well thought of, soz that they should let the workes of mercie, in this most excellent arte of curing, to be ministred but the people ozderlie soz their safegard, a curing of their diseases.

There were much to be spoken of these sire bunaturall P. iiii, things,

The office of a Chinurgion

things, which maketh nothing for my purpole here in this place, for that I intend nothing but to proue that thele be necestarie instruments, for the Arte of Chyzurgerie, by certaine eramples, as you have heard: for thele things are food ken of at large, not onelie in many worthie bokes, which are fet forth by Hyppocrates and Galen, but also in all other worthie mens bokes, that hane written of this art at large, as it may appeare at this prefent daie . Some men might here alke a question, why these are called not na. turall things, for it is to be thought, that flepe, meate, and brinke, mouing, ec. thould be naturall . But foralmuch as both bealth and fickneffe both come by thefe things, therfore they be called not naturall. They be not called against nature : for ficknelle, the caule of ficknelle, and the accibents that follow fickneffe, those be called Preter naturam, against nature. Deither may they be called naturall, for \$ that ficknesses cometh by the. Wat they are indifferetly called not natural. Thefe things are fo necessary for our bodies. as 3 bane faid befoze, y we do not onlie live by them, but & matter & Substanticall of our bodies, after generation, is increafed and mainteined by them, and allo all the humours and temperaments with the spirits, and other things contained in the same bodie, thould btterlie cease if it were not but for those fire thinges . Thus I conclude with these ers amples afozelaid, to proue this part to be necellarie for the art of Chirurgerie, boubting nothing, but those that be learned men and men of reason will so indge, for so bave the auncient fathers befoze our daies, appointed it to be. Pow that you may the better come to the perfect knowledge of thefe things, I thinke it goo to beclare buto you fome of the bokes which both Hyppocrates and Galen have write ten. Hyppocrates de elementis, Hyppo, de Aqua Aere, & regionibus, Hyppo. de flatibus, Hyppo.de vrinarum differentijs, Hyppo, de ratione victus falubris, Hyppo, de ratione victus prauatoru, Galen de sanitate tuenda, Galen de imperica. dieta sub figuratione, Galen de aqua, Gal.de ptissana. Galen de Euchimia, & Caccochimia, Galen de attenuante & craffante victu, with many moze bokes , witten by mole ercels

percellent men, sence their times, which were supersuous, bere to be rehersed, so, as much as these are most necessary to be understode, and sufficient so, the profe hereof: And thus I commit this part but your friendly subgement, vroceding but the fourth part, called Semiotica.

Semiotica, is an other part, perteining to the arte of The curcerie, which part both indge by fignes, and tokes, what the difeates are, and what be their natures, and what bumozs oz other things be the cause therof, and whether they may be cured eafely, and in thoat time, or whether they be bard to be cured, a mult be cured in longer time, og if they cannot be cured at all. De elle whether it is not necellaries that it be not cured at all, leaft worfe difeales, thould come by the curation of them, and specially, this part is necellarie, about the curatio of wounds, to know which are beadty, and which are not beadly, and alfo which are mayined, and which are not maymed, and to forele, baungerous and perillous accidents, which might chaunce unto the wouded man, as paralifis, convultions, gangrena, spafalus, and mante other moze baungerous biscales, which & Chirurgio ought not onely to forelee, by meanes whereof be might relift the fame. But alfo, when any of the greuous accidets, boe bappen, he might make a god and a true prognofficatio, what might happen after thefe grenous, and perilous fickneffes, and also in wounds, that chaunceth in Daungerous places, to prognosticate, and beclare the great perill thereof, buto the licke and græned pacient, og elle buto his friendes, as it thatt be thought most convenient : foz except be make a true and a tuft prognoffication, be shall get unto him felfe diffonestie, and cause the worthie arte, to be euil spoken of. This parte of the Arte can not be attained buto, without great knowledge, and long experience, and also a molt ertellent wit. for Hyppocrates, layth, in his Aphorismus, that this part, is the most harvest, he saith, that the lyfe of man is thoat, the arte of medicine long, the occasions to minister medicines many, prouting of experiments, perillous, but inogement, and prognoffication of lickneffe, to be moft oif. Acult and bard. Tolland to have a die god to person and the

The office of a Chirurgion,

Matherefore I by pocrates and Galen, Divivillali men, that Inobibacionde flander, and mill maniesto beivare, e inifel in promoticating and not to be rathe and quicke . Doin many membano gotten bifoneff to for lacke of kno whence of this varte of the Ante and by miliaking of the Symptomanand accidents it were wonderfull, to number their. Andrako bolu many fick men bane bane overtheobiencana bedoin for lake of knot bledge of the fame parte it is not to be fpoken, Wilherefore this part is most necessarie, and res quireth melt biligent and crace Audie, as it both appeare: both by Galen, and Hippoin Galen, where be hath written hi bokes de differentiis & caufis morborum, & Symptomatum lubich poth chiefely perfeine to this parte of the Arte. And also that most exceller and twoathie man Hippocrates. hath written two divine workes, wherein is conteined Dis uers bokes, the one called his Aphorifmus, and fother his prognofications, which are the most worthiest bokes that euer were weitten, for him that hall pradife in this Arte. for therein may be learne the diaine indgement of Hippor And also bow to prognofficate rightly, which two thinges. Doe molt chiefely and principally appertaine to the Art of Chirurgery. Thus 3 haue beclared buto you, foure principall parts, or as we man tearms them, the foure principal pillers, 02 fournaments of this art, without the knowledge of which foure, no man may rightly, 02 methodically toock. in the same arte. I bare not say, no man ought to twozke in this Arte, that bnder fraudeth not thefe, leaft I fould con-Dempne a great fort, but I will fap, as Hippocrates, Galen, Guido, Valleriolus, Tagaltius, and many other worthy men doe lay, that thefe are the principles of the Arte, and they sught first to be learned, and trained bp, in the knowledge of thefe, befoze they be permitted to worke in the Arte, for in the olde time, they did first learne their principles, and bad them by beart, and then they were brought bo, bnoce some cunning maister, where they might fe the fame put in practife, and to trained by in most cract and perfect expes riece : And thus being brought bp, they were able to inoge un their art, fo they bio collitute & builded bpo thefe fours Carolina. patne-

tiples, a most excellentart, which Galen calleth Therapeuticon that is to fate, the art of curing, which part, those that are pispoled to reade their works may plaintie boderstand. and frecially in a boke called latroduction fou medicus. Thus I have proved thefe foure parts, as I have faid before to be the Theorike part of Chirturgerie, and we intend to brone Therapeuticon to be the practite part, for that it both cure bileales e griefes of mans boote. Guido, Tagaltius, e other nio not make thefe five biutions of parts as I bave bone but vinited the art into two parts, that is, into the Theor rike, and Bracike: for Guido faith, that be which wonlde efe the arte of Chinurgerie, mult be learned in the Theor rike part, as wel agen the Deadike part, but Guide bubers Canbeth the Theorise part to be Bhiliche, and the Place tike part to be Chirurgerie, as it may appeare by his woods the laft remedie in the acte of newards and carrier in add

Gonditiones que requirenter fin Chirtigo ; funt quatuor, prima elt quod fit literatus, fecunda quod fit experts tus, tertingued fit ingeniofus; quarta, quod fit morigeratus; Riquiritur quod fit Chiringus hteratus, non tantu in principijs Chirurgia, & fed etiam Philica tam in Theorica, quam in Practica. In Theorica, opertet quodapte cognoscatres naturales, & non naturales, & contra naturam, precipue Anathomammam finetiple from el relidin Chinurgia. The English is this There be four compitions speciallie regot red in a Chypurgion: firff, that he be learned fecond, that be be erpert: third, that he beingenious, and fourth, that he be well mannered : It is further requilite, that the Cho rurgion benot onelie learned in the principles of Chirure gerie, but alfo in Philick, as well in Theozike as in Brace tike : In Theorike, it behaneth him to knowe thinges naturall not naturall, and things against mature and bearing

Thus it maye manifeltlie appeare by the luozdes of Guido, that he bunderstope the Theorika part to be Philick, and the Practice part to be Chicurgerie far other divisions made he none, but view the artimoisserently together, that is to saie diet, purging medicaments, and all other things appertaining to the art of Chicurgerie. These foure partes

that

that we have spoken off beforeswere accounted to be Three ficke, as Gurdo and all other later waiters boe make mens tion, and enerie one of them supposeth , that a Chypurgion numbe to know these partes, either elfe becannot rightlie and methodicattie worke in his acte : But when he owth bnocultanothele parts, and is well brought by in experience in the fame and bath allo god biderstanding & know. lende both in the timples and compounds, whereof he mag keth his medicaments, and bath fane long erverience, and ble of the lame, I thinke him then a man mete and woze thie to be allowed to ble the practike parte of Chirurgerie. opelfe not for otherwise he mould be ignorant in the curas tion of many griendus vifeales, which both appertaine bis to this art; that cannot be cured other wates, but by the aba ministration of the hand, for this parte called Chirurgia is the last remedie in the arte of medicine, and cureth those things which are most hard and difficult to be cured, and therefore this accounted amongst the auncient writers, as both Galen and Hyppocrates boe affirme; to be most profis table and most worthie, as we shall beclare moze hereafter, in the Treatife of the methode of curing, called Therapeuticon . And thus we end this fourth parte, called Semiotically para anthran samo & comman non & selection

Pow it ooth behouse be to speake of the last part called Therapeutica, and although it be last in number, yet it is this these in effect, and most prostable in the common wealth. For Therapeu is no other thing to be understook, than Curatio, and Curatio is nothing else, but to helpe mans bodie of wounds, sicknesse, and other instructies, as I have sayo before.

Therefore Guido both saie, that this arte both restore mans bodie buto health by the curation of wounds, bleers, tumours against nature, fractures, dislocations, and all other infirmities where with the same bodie is grieved. And he addeth and saith further, as much as lyeth in the Chirurgion to boe. Hor he saith, that it lieth not alwayes in the Artist to restore his sicke patient to health, for that that manie diseases be incurable, which the Artists ought

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to onvertiao, and know, and to make true, and right proce nostication thereof, least be should get onto himselfe great Thame, and being infamy and flaunder to the noble arte. Therefore, one Vego, a Spaniard, who hath made a work this commentarie boon the prognostikes, of Hippo, layth, that it both behous partill chiefely, to prognofficate right to and truelp, of those things, which are to come, which being knowen, neither could the daunger thereof be avoided if it were pollible, neither pet thould p artill anoyd a flanberous & pernicious name. And therefore he deuideth this arte into the parts, that is, into agnostica, prognostica, and curatiua, Agr.oftica, be binber fanbeth to be, the knowlebae of naturall things, of things not naturall, and of things a gainst nature. Prognostica, he bnberstanbeth to be, a right indgement, in the forelaide thinges, which he both gather by the Symptomata, of the bodie, a other excrements which nature both anopoe. Curatina, is that part which followeth both thefe and with knowledge and right indgement, true. In and rightly, prognofficating the fame, he both take boon him, perfectly to care mans bodie, of those griefes and bil eafes, where with it is burt, either elle, if the fame may not be cured, to preferue the fame, from further ontouenfence, as much as is possible for this arte to doe.

Thus it læmeth to me, by b words of this great lear. ned manias well as by the words of Guido. &c. That this part of the arte, called Therapeutica, or curatio, confilleth in two speciall points, (that is to say) in the curing of mans bodie perfectly, and in the preferuation of the same bodie, Toben the dileales are incurable, as in Cancers ec. as wee have faide before. To any not more with the contract

pentur,

There be other learned men that beuide this Arte, but into two partes, that is to far, into Theorica, and Practica, Theorike, both confift in the exact and perfect knowledge of thele foure partes, which we have fooken of befoze, that is to fage, in Philiologia, Pathologia, Eugiena, and Simiotica, And the fine parts named Therapeutica, both confift in the tinbe practing & bling of conement remedies, to chremans bodie with all bythe beloe, under thatbing, and true know.

The office of a Chirurgion,

ledge of those things about specified, e for as much as this part, both being to valle by an operation, and peadile bone luith the band, or miniared by the band, therefore this part is called Practica, that is to fap, practiting and putting in tile all luch necellarie things, as may apperteine, either for pentatio, oz pecferuation of mans bodie. And for as much as thefe two thinges are brought to patte and hone, by ters feine waves and meanes, which reason bath invented and experience bath found true, and without these things, we can not rightly ture, or bring to palle o befired fcope or ende of our Arte, which we doe intend. Therefoze, it followeth of necellitie, that we mult næbes ble them, either elle we thall not ble the predike part, which is the onely ende, and function of our bocation and Arte. And thefe things be comonip termed inframents, which inframents are apoins ted of Almightie God, to belpe by in the time of næde for without thefe, we can doe nothing in this Arte. The first is opet, the fecond is inedicaments, the third is our handes. to minister the same with all, and these are named general intruments, and also speciall, for that, that all the aunciet fathers, and most excellent men of this Arte, bid alwayes to ble them.

Taberefoze, I thinke there is no reasonable man, or any that is learned in this Arte, that will say the contrarie, ercept be will wilfully, and willingly, condemne both reafon and experience, and not onely experiere and reason, but ale so these two most worthie and famous men, Hippocrates, and Galen. This part or those that ble it, bath also founde out many notable medicaments, with their natures, and hioden properties, which other wages, by the Theorike part could never be found out, pet by long practife and expery ence, the natures qualities, and hidden properties, are four out, to no small beloe of the Arte of medicine, for by their natures and qualities, they are methodically bled, and bot cure griefes, and biscales, as sicknesses, which be hot, are cured by cold thinges, thole that be moult by bage thinges, ec. But those which age cure by hidden properties are fuch; s no reason can be made buto, as for example. To expell benim.

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Denim, either in the pellilence, of in Morbo camilliontiaci, in levia, or in biting of any benimous beaff, thefe are ras ther cured, with medicaments, which both it of propertie. rather then qualitie. Thus it both behoue the artiff, which will beale in this parte, called Therapeutica or practica, not onely to have perfect knowledge, in all thefe thinges afores faire, but also to have a very erac knowledge of all such Amples, as he will make his medicaments of, 02 as he doth intend to miniffer buto mans bodie, any maner of way, not onely as is faibe before, their natures, and temperaments, but also their qualities, and hidden properties: and alfo y times, when they fould be gathered, how they fould be kept, and preferued, bow long they will continue in ther bertue, and freugth, and whether they be of moze force and bertue when they be græne, og when they be ogye. All thefe thinges both apperteine onto the Artiff to know, and alfo. to what ble be ought to minifter the fame, and what commoditie may come thereby. Thefe things, as I have laybe buto you before, are knowen two maner of wayes, that is to lay, by reason, and experience, meither can they be knows en by any third way, as Galen faith in his third botte, named Therapeuticon.

Therefoze it is requisit, of this Artist be not onely learmed, in the Theozike part, as we have faide befoze, but alfo, to be learned and brought bp, bnoer forme cunning man, which hath good knowledge in f same arte, 02 otherwaies, it is not possible, to come to the cract and perfect knowledge thereof, which is chiefely & principally required. 3f 3 houls tell you, of the bugrations witchcraftes, and of the folith and inifchinous abules, milules, that have bene in times paff, and pet in our paper continually bled, ye would not a little maruaile thereat . But for as much , as it bath not only turned to the diffenoz of God, but alfo, the fate of & comonavelth: I have thought it god to beclare buto you, part of their wicked boings, that it may be buto you which profesteth this Arte, an example, to anopbe the like most Inzerthen Decos. Thele things, 3 Do not fpeak to you of here, fay, but of mine owne knowledge. In & yere. 15 62. 3 Did fee

The office of a Chirurgion 17

in the two Bespitalls of London, called S. Thomas Bospie tall, and faint Bartholomewes Hospitall, to the number of TCC. and odde poze people, y were difeated of foze legges, fore armes, fiete, and handes, with other parts of the bodie. to fore infected, that a bundreth and twentie of them could never be recovered, without loffe of a legge, or an arme, a fote or a hand, fingers, or toes, or elfe their timmes croked, to that, they were either maymed, oz elle budone fozener. All these were brought to this mischiefe, by witches, by women, by counterfait fauills, that take boon them to ble: the Art, not onely robbing them of their money, but of their limmes, and perpetuall health. And I with certaine other, diligently examining these pose people, how they came by thefe greeuous burtes, and who were their Chirurgios that loked buto them, and they confessed, that they were either witches, which did promife by charmes, to make the whole. or else some women which would make them whole with bearbes, and fuch like things, or elfe fome bacabound fauil, which runneth from one countrie to an other, promiting unto them health, onely to beceaue them of their money. This fault and crime, of the budoing of this people, were layed buto the Chirurgions, I will not fay, by part of those that were at that time maifters of the same Wospitalls, but it was faide, that Carpinters, women, weners, coblers, and tinkers, did cure moze people, then the Chirurgions . But what maner of cures they bid, I have told you before, fuch cures, as all & world may wonder at : yea, 3 fay fuch cures, as maketh the binell in hell to bannce for ioge, to fee the poze members of Jesus Christ, so miserably tozmented. What hall 3 faie, here buto, but lamet and pray buto our Lord Jesus Chrift, for his precious blond sake, that he wed boon the croffe, to illuminate the hearts of the magistrates, for amendement hereof. And that this rablement of runas gates, with witches, bandes, and the dinells fothlaiers, with tinkers, coblers, and fow gelbers, and all other their wicked coherents, of these same dinelish and wicked sedes, which both thus abuse this noble arte of medicine, to the otter beat faling of the same, may be reformed and ameded, and every

one to get their living with truth, in the fame arts of they haue ben brought bpe wel experiered in, either els to be ares nouflie punifped, as they be in all other Countries, and as they have bene here in this Countrie in times paft . For fæing there is lawes made for him that Wealeth a thepe, an orc,02 an hogie, which is but a beaft and ferueth to mans ble, and he that loseth the same, loseth no moze but the bas tue of the ble thereof, why may it not be as well confide. red for the loffe of an arme or a legger pea, and many times of the life, which thefe wicked generation boc fpoile, 4 thinke the Prince is bound in confcience, as wel to punish those falle and wicked pernitious deceiners, which boeth not onelie beffrote the lims of man, but his life, as to puniff thele which feale thep, oren, oz hozles. Of this fort I think London to be as well ffored, as the Countrie, I thinke there be not to few in London as their fcore women, that occupieth the arte of Philicke and Chirurgerie. Thefe two men, some of them be called wife women, or holie and and women, some of them be called Witches, and bleth to call byon certaine fpirits, and fome of them bleth plaine bau. berie, and telleth Wentlewomen that cannot beare chilozen how they may have children. What manner of other forts and feds there be of thefe, as fome for fore breattes, fome for the Stone and Strangurie, some for paine of the teth, some for fcald beads, some for fore legges, some cumning in Mother Tomfons tubbe, and some to belve maines when they have loft their maidenhead, when their bellies are growen to great, to make the finall againe, with a thousand moze. Galen in his boke of feds, dio neuer make mention of the fourth part fo manie , I thinke , if this worthipfull rable. ment were gathered together, they would make a greater profession than ever oid & Donks, the Friers, the Duns, when they bid I warme most in London.

This buprofitable companie have so increased within the Citie of London, that all the Countries in England have taken insample thereof, yea, and at this daie all the Countries in Christendome may wonder at our lawes in

suffering and maintaining of them.

The office of a Chirurgion.

Whell I far, we will let all these paste, with tinkers, cobe lers, fouters, and fow gelbers, and a great many of occupations moze, whereof, some commeth out of Fraunce, some out of Germany, and fo of other countries, some for religio. & some for picking of purses. &c. All these now, are become great Philicions, and Chirurgions, to no small abnance. ment of this noble Arte of Dedicine, for their noble and worthie cures, both beare witnesse thereof, and aineth for god report buto them, that at this bay, the learned Abiff. cions and Chirurgions, may not a little retoyce. Well, 3 fay no moze, but God amend all, and except thefe things be quickly amended, I thinke the difeated people, and fuch as hane vicers, woundes, vifeafes, and fores, are like to have small belpe, and if it wall chaunce, the prince to have wars, then are this company that I baue fpoken of, like to ferue, and I doubt nothing, but that the fouldiers that have great courage to fight, for lo much, as they that bave, fuch a god. ly companie of Chirurgions, to cure them, when they be wounded . As for other Chirurgions, there will be but a fewe left, ercept better ozber be taken, and that with fpeb. Well, now we will procede to our matter againe.

flow my welbeloued beetheen, pe have hard of this bn. gratious company, with their bamnable babes, which may be buto you, an example, to incourage you, to five ignoraunce, and to learne the crad, and methodicall way of cue ring, according to knowledge, & also to know these things, that both appertaine unto the fame, not onety thefe b. parts, aboue rehearled or thee, or two, as it femeth god to rou, to devide them, for it is not materiall, as Galen faith, lo that you bider fiao the thing. Dot onely thefe, I fay, ought to be perfectly knowen, but also, all medicines, both simple, and composed, with their natures and properties, their oper rations, and right applicatios, and at what time the fame ought to be ministred, to what partes of the bodie, and for what griefes and difeafes: and alfo, according to right indications taken, what ought to be first ministred, what Bountines in The later than the later to a of one and man

All thele thinges, as I have faior, boe appertaine unto

the right and true Chirurgion, not onely to know, but alfo paperly to follow, or elfe be thatt be accounted an eme prike, and little better then one of thefe rube rablement. which I have fpoken of befoze. Wilherefoze, my well beloned bretheren, that ble this arte of Chirurgia, I erhort pour in the name of Almightie God , that you your felues, be not onely diligent in learning of all thefe partes, and other thinges, necestaric, appertaining onto your arte:by meanes whereof, not onely murther, and other greuous miffoze tunes, which might happen, through your ignorance, may be auoyded, but also perpetualt flander, with all other infamous report, and bifpleafure, may be like wife auoyocd als fo . And that in like maner, your feruaunts, and childzen, which you toe intend to bying bp in this Arte, be learned, not onely to write and reade, but allo in the tongues, that he may more eractly boverfrand thefe parts, as I have faid before. And lo by this meanes, you that not onety reltore the Arte, againe buto ber goo name, which is almelt loft, at this prefent daye, through that foule and bgly monfter, ignozannce, but allo get onto your felues, perpetual bonoz, and god fame.

And furthermoze, by your erechet knowledge, and berfuous lives, and cunning dedes, which followeth after, and are the fruites of knowledge, by thefe thinges, I fage, and with the belpe of the high and mightie Lozd God, you Half abolify and put downe, thefe wicked and pernitious feces, which are no lelle bnyzofitable, bnto Goos people, in the common wealth of their countries, then caterpillers, and Braffchoppers, are buto the fruites, and berbes of the ground, which ledes, be not onely pernitious, as I have faid before, but perillous, and felaunderous, buto pon, that be the true profesters of the Arte, for they call themselves, by the name of Philitions of Chirurgions : And the fimple ignozaunt people, Doe fo receue them,oz thinke them to be, but in bebe, they be luch as Chaift fpeketh of, wher he faith, p they come in heepes clothig, t be ranenig wolues, fo thefe come to god names, t be craftie, and pernitious deceavers, which are to be driven out of every god common welth.

C.ii.

Thus

The office of a Chirurgion.

Thus (most gentle Reader) 3 have troubled you with a long talke, beliring you to beare with my limple and rupe file, wishing with all my heart, that it had bene better, and beliring you molt humblie where you finde anie fault, curteouflie to amend the fame, or elle to giue me knowledge, and I hall be as willing to amend them. as I baue bene biligent in letting it forth, praying you to leave off flaunderous wordes and cuill indgement : by meanes whereof I have bene greatlie impaired, not onelie in my god name, but allo in the profite and commoditie of my arte, which is tomy great hinderaunce : and this bath partite rifen by a boke of Chirurgerie which I have late. lie let forth, to my great coll and charge, and fome men haue not let to faie, that it was onelie Dottoz Cuninghams bo ing, and none of mine. Anto whom 3 and were. That Cuningham was the waiter thereof, and put the same boke in ozder, as you may now le, for I my felfe hauing not perfect bnberstanding of the tongues, required bim, for the more perfection thereof, to put in the Brake & Latine wozds, in fuch fort as he thought god. And for the matter in the most part therein contained, you may berie well perceive that it was mine owne practile, as the Cories therin contained for the curation of diverse people, both declare, which 3 my felf bid cure, as it may moze at large appeare in the same boke. And for the medicines of be written in the same boke, their names which deviled the fame medicines, are put bnto the, to of this is but a flaunderous, butrue, & malitious reporte, onlie to beface me of my good name, without any beferning oz caufe reasonable.

Foz it is well knowen, that Paister Cuningham never did anie such cures, as there is mention made of, neighber yet is Paister Cuningham anie Chyzurgion, as yés may perceive farther in his own Epistle written but the same boke, wherein he doeth not onelie declare my paines and travaile in collecting certaine partes of Chyzurgerie, but also my great expenses and painfull labours in collecting and setting south of the same.

These flaunderous and entill wordes have caused me to

fet pen to boke my felfe, to ancide that foule and equil factoured montier, falle betranion, and also to spare my expenses, which I before did lake amongest bothankfull and inserate persons. And I have taken paines now mine owne selfe, without once other being of lining men, at this present paie, but of mine owne transile, and collected them out of these samous authors, which is have before repeared but to you and although it be not in so god some and eloquent stile, as it might have bene, if a better tearned man had taken it in have, yet the truth is not to be reinced, because of the barbarousnesses of the stile, as swords. A has I leave off least I should be tedious bout pommics one price of distances.

will fair, to what ende this arthorth for or The end of this art of Pedicine is to reliate mans votice to health, as much as lieth in this Artill to do to that the end of this art confideth in the curation of diseases, or as we may tearine it restoring eshealth. How man at his birth warralf into this world maked, and uncovered, requiring the helpe of other things to rover his nakednesse withall mover deaving erying and weeping, till such time as reason and nature had provided for him such necessaries things as dryd grower pon the earth, either else bean some other creatures, by meanes whereof, his was both nourished and also clothed, and also by the vertue of other things other the Carth brought forth, restored to health in the time of his griculaus instruction.

But how was he reltozed to health? Truelie by Arte. And by what Arte, even by the art of Pedicine, which both comprehend both Philirkand Chirurgerie, with the knew ledge of all Ample Pedicines, and compound medicaments, and all other things whatfoever doe appertaine but the same. And therfore I will saie, as that worthie man Hippocrates did. That this art is most honourable and worthy, sor that it both intend to keepe mans bodie in health, and to remove sicknesse. Therefore it is said, that the end of Chirurgia, is the restoring of mans health.

Pow let vs consider whether this art be like buto other C.iii. arts,

The office of a Chintregion,

artes, 02 not. In fome thinges we fate, it is like buto other arts, and in fome things it is not. It is like onto other arts. in that it both confit in a multitube of principles, tchole affectes are rightlie to bying to palle of finish some thing Subich we intend to doe, for Ariftotle in his. 6. Ethic.cap. 4. both befine Art to be a certaine opper of boing, placed with babit and binberffanding , working bppon forme fubited, to bring to patte and finish some thing that he both intent. be & fame art, to that what thing fo ever is brought to patte or Done it must needs be done by foure one art airthis the art of medicine is like onto all other artes, for that it cons fifteth in boing and bringing to paffe, of as the map fearme thin reflecing bealth, or curing mans bodie, being lubied therebato. But other waies it both ciffer, and both require a further knowledge than the common Artift both . It is requilite that this Artill which intendeth to ble the arte of Devicine thould be berie well learned in the speculating part of his arte; as well as in practic digt is bypomble to carrie in minoe to many confiderations, to many observation ons, and to many inventions as this art both require, and therefore it is requilite, that he be not onelie well learned in the principles of his arte, but also that be beffubious to the worker of other excellent men, wherein he may learne their wittie and ingenious deviles, to helpe this Artift the foner to baing to palle his befired end. In this it doth much piffer from other artes, which wo; bettenlie by erperience, in wittie bringing of things to palle, without anic further confideration, neither boe they need ante fuch excellent lear. ning for that theirs both confest chieffie bonon experience and practile, and bath not to much regard buto the life and bealth of man. For this art both onelie intend to laue mans life in the time of necessitie, & also to remove awaie such grienous ficknelles as might anoie and vilquiet both bodie and minde. Wherefoze this Artift is chieffie to be confide. red and loked buto, not onelie to be rewarded for bis er, cellent cumuing in reflozing mannes bodie to health, but to bee feene unto and throughlie examineo, whether he bee learned in this arte of not, if be be not learned, neither bus Derstans

bidden this art for the worthinelle thereof, for this worthy art worketh upon mans bodie, for whome all this worlde was made, and all things therin contained, and the almightie Lord had so great care for man, that he did not onelie make these things sor him, but also made him Lord of the, and gave unto him straight lawes, that he shoulde sorelæ, that one man should not kill and destroic another, neither

wilfullie,neither get willinglie.

Then 3 most conclude, that whosoener both take buon him to minister in this art, for the lafegard of mannes life, and being ignozant in the principles thereof, as 3 have faid before, he taking oppon him, and the man perifying in his bandes through his default, I faie, this is murther, and this is not the right end that art requiretb, neither is it luffes rable in the common wealth. And therefore it was not in vaine that this worthie man. Guido vio faie, that a Chyrurgion ought to be fearned, not onelie in the principles, of Chypurgeric, but also in the principles of Philicke, year and also in thinges both naturall and not naturall, and things against nature, without the knowledge of which, he Could neither rightlie worke , neither pet bring to a god. end, the beffred fcope which is required of the Artift. Thus you may perceive for this first propertie which Guido speas keth of, where he requireth that a Chirurgion thoulde bee learned, it is even fo-necestarie for him, as the bead is for the bodie, cut off the head, and for what the bodie can boe, although the bodic bath handes and fete, and other necels Carie members, pet because it lacketh knowledge and the ble of reason, which was contained in the head and should bane bene diffributed to the reft of the bodie, to move the fame, and caused it to have done the actions of the minde, thozouth default bereof nothing might be done: Guen in lyke manner, the Chyzurgion lacking knowledge of the principles of this Arte, canne doe nothing righs lie noz profitablie, but bee thall alwayes bee in daunger, eyther to kill or elfe to mayme some man, for that bee lacketh that reasonable and methodicall knowledge which E.uit.

Theoffice of a Chirurgion.

this art both require, being the bead and principle thereof. It is not buknowen onto you what manner of feruice the Chypurcion both ferue in, t in what places, at what times, and how necessarie it is in the common wealth : And al. though other men have written verie well hereof, and that Tope not boubt, but that you have berie wel confidered the fame: yet foralmuch as this molt excellent feruice is not to be neglected of a light account to be made thereof: 3 baue thought it goo, for y it pertaineth to my matter, fome thing to give you warning therin. I have beclared buto you in 6 beginning of this proime, the noblemelle of this Art. tom it is to be honozed amonalt men, for that it proceeded from the almightie Lozd God, and was bled and let forth by mole noble and worthie Princes, and many other worthie men of most excellent vertue and learning. And now at this day either through negligence of the bucarefull Magistrates. or elle through our eutil natures, it is bled by a fort of bn. learned persons, to the great overthrow & bishones of this worthie Arte, yea, and almost to the otter tosse of the methodicall and true knowledge therein : which may be no fmall baunger hereafter, ercept spedie remedie be had herein, and that noble persons be carefull for this so neces farie an Art, which kings in times pall bid not onelie gine areat rewards buto thole learned men which fet it forth. but also they themselves bid ble it, by meanes whereof, they got onto themselnes immortall fame, in that they bib des liver their people by bling of this art, from fo many aries nous difeafes, which dailie they were brought to beath withall. Whus thefe matious and mercifull Painces, were not brickrefull for their lubiedes, and they oio not onelie build certaine Beholes , that this Arte might be taught in but alle they bid beuile medicines, and ministred the fame bato those that hab næte, in Inch gob ogver, and with fuch knowledge, that mange thoulands were refto. ten to their health thereby, and by their examples they encouraged manie other noble perfons, and also ercels lent leatnes men, and men of eteellent wit, to fluvie and padific the fame, to the great comfort of their common wealth. welth, and rewarded them with great rewards. But noto alas, in this duhappie time of ours, this Art is not onely neglected, and unprovided for, but also despised, adhorred, a entil spoken of, by meanes whereof noble persons, and men of great learning, both rather hate it, then seeke meanes or other wayes, to revive it agains. For I saye once agains, in this our unhappy time: that Laylours, Shoemakers, Tokes, and Carpinters, are had in more estimation, then these noble Artists be.

Pea, I thinke, Juglers, Players, yea, e Jacke fole with his foles coate, thalbe as well estemed a placed in as nære romes buto the magistrates, as these most excellet artistes

malbe.

Well, I will lay no moze, but if that noble man Galen, were alive, who both fay in his first boke de methodo medendi, that ozunkards and riotous perfons, were moze res garded, the men of knowledge and learning, and also bow that Cokes, Carpenters, Smithes, and many other occupations did runne from their Artes, and toke boon them the arte of medicine, 3 thinke if he were now living, and in our Countrey, he would not a little meruaille, to le what a bilozogeo company there is now at this bay, which bleth this Arte:bleth this Art, nay, abuleth this Arte, molt wicks edly and bigodly, to the great diffonoz of our countrey, & to the bellruction and infamy of this worthie Arte. What Mall I lay, that thele people be luffered, nay, rather mains tained, in this bnhappie mischicfe. Foz 3 haue knowen, not onely noble persons to maintaine them, who have written their letters in their befence, to keepe them from punith. ment, when they have committed molt wicked bedes, but allo caufed a lawe to be made, that enery one might occupy this Arte, without any punishment, not onely Shoemas Kers, and Tailers, Carpinters, and Tinkers, and fuch other as Galen both btterly condempne, and fpeake againft :but alfo witches, and bandes, confirers, and a fort of falle fothe layers . 3 will not speake of a multitude of Arangers, as pouch makers, and pedlers, with glaffe makers, and coblers, which runne out of their owne countries, and here become noble Œ.b.

The office of a Chirurgion,

soble Philitions and Chirurgions, such as now is most in estimation, and ruleth all the roals in our Countrie, so that the pope English men, and such as have served in the time of warres, with expenses of their gods, and loss of their lines, yea, and the rest of them that be living, must of necessitic serve at all times both by land and by sea, as well in the time of warres as in the time of possiblence: These popemen I saie, are constrained to serve, to their otter bindoing, and when they come home againe, they, their wives, and their children, may goe picke mustles, for this tollie companie afore spoken off, have taken by all their acquaintance

whilest they be feruing in the warres.

Come to ante of thefe ftraungers, or anie of thefe other people, when the Prince Could be ferued, and one will far, am a Mailour , another will faie, 3 am a Shoemaker, and the other will fate, 3 am a woman, fo that then thep will make delaies, by meanes whereof they will not ferne. And thus the Pzince and the common wealth in the time of necessitie, is ofterlie bulerned, for this Companie is content to take the living of Chirurgions, and the names to, to long as there is no need of feruice for the Prince, but then they have new names, and if they be araungers, they will then trudge home againe into their owne Countries, 02 els bide the out of the waie, oz elle retaine to some noble man, by meanes whereof, they will be defended from feruice of the Pzince. And thus with this manner of Difozdered thifts. the Pzinces with their people, are not onelie euill ferned, and fomtimes not ferned at all, but the noble arte of Chy. rurgerie is offerlie ouerthrowen and brought to ruine.and the true profestors therof at this daic, be fo few in number, that it is to be wondered at. Thave my felfe in the time of king Henrie the eight, helpe to furnith out of London in one yere, which ferued by fea and by land, thee fcoze and twelve Thirurgions, which were god worke men, and wel able to ferue, and all Englift men . At this prefent baie there are not foure and thirtie of all the whole companie of English men, e yet the most part of them be in noble mens feruice, to that if we thould have neede, I doe not knows where.

where to finde twelve lufficient men. What bo I laie lufficient men : pay, I would there were ten amongst all the companie, worthie to be called Chirurgions, and let the rell doe fuch feruice as they may, for if there be neede of feruice. Thinke their Chirurgerie Shall appeare to some mannes griefe and paine. Thus I leave off, and goe to my matter agains . De brethren, you that be Englith men, & profette this noble art, remember 3 fate, your bocation, and be not piscouraged for that that this rablement both flourish, that Arangers are had in such estimation, which I know is bus to you no finall discouraging, but I boe not doubt in time, Bob thall firre by the heart of the Prince, with her Braces noble Pagifirates, to confider the great pertil that may grow thereof, not onelie in the otter loffe of lo worthie an art, which of necestitie must needs be lost amongest be that be. English men, except prouision may be made, that these wathis Artiffes may have fofficient living to maintaine them withall, but also to tozelæ that this common wealth may beferved with our naturall, true, and liege Countrie men, and not to preferre Straungers, which commeth rather bether for their owne gaine, than for anie goo loue . that they boe beare buto bs , and in the time of greatelf niebe both forfake bs . Therefore I praie you remember, that ye be berie Audious in this arte, and viligent and neate in the practifing thereof, and alfo to be movelt, wife, and of goo manners and behaviour, and that you lacke none of thefe god properties that we have fpoken of before, least when you that be called for in the time of necession tie, to ferne Pzinces, and other noble perfons, pe doe not onelie bishonour your selacs and your Countrie, but this worthie art alfo. Remember 3 prate you what great charge to committed buto you in the time of warres, pe hand not onelie the charge of mens humes, but allo of their lines, which if they thould perith through your befaulte, eyther in negleating of ante thing that were necessarie for thepe bealth, which you ought to be furnifped withall either elle through lack of knowledge which be ought to take in your art: I fair if thele be aults be in you, and the people veriff

28

in your handes, you cannot excuse your selves of your han there death. Therefore as you mould this art spould peak per, remove from it such pernitious pecasions as might be bartfull therebute. For if we shall be bloude murtheners, or gradie and couctous catchers, and oppressers of para people set us not loke for the sought of God, mether pet to prosper in our art, or if we shall be negligent improviding of such necessary things as may be for the below of our diseased patients wither else if we shall lack knowledge for the right vio and administration of the same, we shall then be standed our but this most excellent Arte, and but or than those such this most excellent Arte, and but or than those such sumagates, and but chertic Mogleschers.

Remember alfo the continuance of your artias our fore: fathers have done before our time, which bath left no [mall number of wosthic bokes for ba to perule, whose diligencethereby, for the continuance of this arte, both most manie. feltlie appeare. And like as they bene with molt biligent Rupic, Dinine knowledge, moft willing bearts, teft thefe their workes and labours buto be their posteritie, to be as it were autoes, and most fure voaring to follow : fo 3 wold: with that we with carefull Robie and louing heartes for tow their precepts, as louing children ought to followe the profitable commanndementes of their carefull fathers. And al you that be young men- requelt you alfo, that you be diligent in faing of other excellent mens workes, e not to be to bolde & prefume to deale with things about your knowledge, but in doubtfull a dangerous matters, to befire countaile of the grave and auncient men , who hath moze knowledge bylong erperience, & able to give better indges ment than you are, by meares whereof the Patient thall not onelie be the better promided for, but you also discharged of great blame, which might happen, if anic thing came to the ficke patient: Wet well, let pour honeft manners bee equall bnto your excellent knowledge and practife in this mosthie arte, fee that pe be faithfull, truffie, and true, buto. your ficke patients boneft of behautour, faber of life, & come foztable: fortable of words. And also sæ that ye serue God, and some him, and praie but him at all times, that the holie Ghost may assist and crengthen you in all your workes and enterprises which you doe take in hand, so that they may all turne to the commoditie of the sicke patient, and to the glorie of God, promising no health but o them, but thy faithfull and painful diligence, sor health lieth not in thy hands to give, but in the might and power of the almightie Lord God, but without end, Amen.

Thus most louing Reader, I befeech the to spare meethy god word, for my painful travaile which I have taken herein, for the common weath sake, and for the furtherance of those that be young men of my Companie, and thinke not that I have done it to teach anie learned man, but rather to encourage those that be better learned, to bestowe their diligence and travaile, either for the amendement of this, or else for the setting forth of some better worke.

Thus taking my leane, I beliech the eternall

God to prosper this most worthie arte,
and all the true and right profess

sort the same.

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Thomas Gale vnto the

friendlie Reader, Salutations.

Y friendlie and welbeloued brethren, when I did consider with my selfe the great defect and imbecilitie which doth remain amongst our Companie, for lacke of learning in the speculative part, of this worthic art of Chirurgerie, which chieslie doth appertaine vn-

to the same, And considering with my selfe what great ignorance and infamie hath growen to our Companie thereby, I have not bene a little carefull to remove the fame thinges from vs. And confidering with my felfe also, that these things cannot be remoued but by knowledge, and that knowledge cannot come, but by reading and hearing, and reading is vnprofitable, except it be understood. Therefore I have with great diligence collected and gathered together thefe foure bookes of Galen, called Therapeuticon, & being traflated into the English tongue, I have dedicated the same vnto you, to that end, that you may with the like diligece & studie, receive pleasure, profit, & great commoditie, by these bookes which I heere deliver vnto you with painfull travaile, great cares, & charges: But when I did confider these divine & most excellent bookes, how profitable & comodious the same should be vnto you, I faie, not onelie to you, but to the whole common wealth of our Countrie, & what great honor shuld grow vnto mine owne natural Country men hereby, & also what furtherance & increase of knowledge it shal be vnto those that professe this art. I neither regarded monie nor profit, nor passed for anie paines, but yeelded my carefull studie to serue your turne, in this most divine worke. And moseouer, I thought it my bounden dutie, to helpe to raise vp that most famous ma Galen, who hath lien fo long buried with that foule monster Obligion, from the knowledge of our natural tongue, fo that worthelie he hath deferued immortall fame . Now my brethren, there are three speciall points that are to be considered.

The first is to whom you do minister, and to what end your ministration ferueth. The second is, with what thinges you doe minister, and what methode you ought to keepe in the time of your ministration. The third is, what manner of knowledge ye ought to have that will cure methodicallie and rightlie, by his ministration. To whom this Artist doth minister, it is easilie knowen, for he doth minister to mans body, which is subject vnto the art of Medicine, and the end and affect of his ministration is to cure mans bodie of such hurts and diseases, as the same bodie is anoyed and troubled with. The second doth confist in those things that you cure withall, and they be three, that is to faie, convenient diet, or as wee may tearme it, convenient government of the ficke patient, and convenient medicaments, apt and meete for the disease, and also an apt and convenient person methodicallie & rightlie to vie these two. The third is, what manner of knowledge this person ought to haue. Galen doth verie well describe his knowledge in these bookes, against that foolish bragging Thefalus, how he would take vpon him in fixe moneths, to make a man perfect in this arte, and yet he himselfe but a Woolman, or as we may tearme him, a Spinner and carder of wooll, whose foolish stupiditie was such, that he would compare with Hyppocrates and Galen, and therfore Galen hath written against him in all these bookes, not onelie condemming him, but condemning all other ignorant persons, which understand not the principles of this arte, and speciallie other Artists, as Carpenters, Smiths, Cookes, Weauers, and women, which doth leave their owne honest occupations, wherein they have bene brought vp, and dooth arrogantlie and prefumptuouslie take vpon them this most worthie arte, wherein they be vtterlie ignorant, and if they cure anie thing, it is by chaunce, and not by methode, as you may perceive in his first booke.

There is also another thing to be noted, that Galen doth not make such divisions betweet wounds and vicers, as wee commonlie doe, for hee dooth name all those that commeth with solution, or separation of the skinne. Elkos in Greeke, that is to saie, an vicer.

The Epiftle to the Reader.

But if you doe diligentlie consider Galens method, as in the curation you shall finde it most excellent, and which is to bee understoode an vicer, and which a wound,&c.

Now there resteth no more but your painfull trauaile and studie heerein, and eueric one of you brotherlie and friendlie, to have conference herein one with another, by meanes where of the true meaning shall be the better understood, & you your schues shall receive it the better into your perpetual memory.

Thus I take my leave of you, requiring of you no rewards, but true and faithfull good will, & louing words, with friend-

he furtherance, desiring the almightie Lord to preserve and keepe you, and send you the knowledge in this worthie Arte, to the profit of the common wealth.

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THE THIRD BOOKE of Galen, called in Greeke

θεραπευτικου, in Latine, Metho-

The effect of the same.

- First, he sheweth the curation of Vicers that bee not malignant and stubburne.
- 2 Secondlie, he sheweth what manner of Medicines the Emperikes have found out to ingender sless.
 - 3 Thirdlie, he sheweth the curation of a hollow vicer.
- 4 Fourthlie, he sheweth that the Indications ought to be taken of the temperament of the affected part.
- Fiftlie, he sheweth that the curation of the similer parts consisteth in the just temperament of the foure qualities,
- 6 Sixtlie, hee sheweth that all bodies require not lyke medicines, but that weake and tender bodies require most gentle medicines, and that drie and strong bodies require most strongest medicines.

Therapeuticon Galeni,

The first Chapter,

f therefore Hiero, the indication which first springeth of & nature of & thing, both find out what is to be done, then & beginning of finding out remedies, must of necessitie be take of the nature of diseases these lues. For truly it is against all reason, that one thing should

thew the waie of curing, and another that is cured, for each thing can better thew of himfelfe, than of another, but this quali be made moze enident bereafter . And foz because all men do graunt the first indications to be taken of p affects, we thall not nebe further trauaile herein , to proue that bereof we mut take our beginning:nay, rather let be goe about to thew that it is neither the whole, neither any great portion, as the Dethobicians doe iudge, but rather the leaft part, and onely the beginning. Therefore they themselves Doc affirme, that the stone in the bladder, (because that it is altogether against nature) both thew that it must be taken awaie. In like fort Acrochordonas, Mirmicias, Atheronata, Steatomata, Meliceridas, and other of like kind. Also the intelline that is now fallen into the purse of the tellicles, and all that are diflocated, because they are in a place as gainst nature, they shewe that they must be reposed and put in their naturall feate. And all thefe trulie are fo farre from anie cunning, that they are manifest even to everie prinate person, sor they will bidde that the member which they perceive diflocated, to be put into the toynt agayne. Also Achrocordonas of Warts to be taken awaie, an Ale cer to be brought to a Cicatrize, and a flurible bellie to bee Stopped, but by what meanes those thinges may be bone, trulie they boe not knowe. And this is it which ought to be knowen of the Philition : wherefore the indication which is taken of difeales, is onelie the beginning, (and as I may tearme it) the place from whence the wate of curing procedeth, being yet no portion of the arte of Phyticke, o; no great o; proper parte, but fuch a one as is common to euerie

enerie bulgar person: therefore he is worthilic called a cue rer of difeater, that can of himfelfe finde out those thinges, by which may be performed that which is of the first indication thewed, which if he doe it by experience, then he is to be named, an observer, and an Emperite. But if he doe it by a certaine reason and methode, then he is to be called a Logitian, Pethoditian, and Dogmatiff . Pow there com. meth to the Philition a bulgar perlon, (I must repeate this thing againe) willing him to put the meber into the iognt, oz perhaps to bnite and forme a broken bone, or to haue Meliceris taken awaie . But by what waies, anie of thele things are to be brought to palle, that to find out, is certains lie the office of the art of Philicke. And the Emperikes bo boldlic contend, that all things are to be found out by experience, but we trulie boe affirme, that they are found out partlie by experience, and partlie by reason, seing that neis ther experience onelie, neither yet reason, can finde out alt thinges. Potwithstanding we think it not god to fet out a confused and mixed doctrine, but Experience by it selfe and Reason by it selfe, that thereby it may easilic appeare of What force each of them is.

And now trulie we have determined to fpeake of that inuention which fpringeth of Reason : now therefore have we anie method following, how we may finde out everie of the forenamed remedies ? I meane to take awaie that which is altogether against Pature, and that is villocated, to put in his proper place, and to bnite the folution of confinuitie, hall we require experience bereto ? I trulie am fullie perf water, that ther is a method, by which theu mailt finde out things required, whose oziginall is that, which enerie difease both thewe to be done. For the solution of bnitie, requireth bnition:and the fradure of the bone, called in Bræke, Catagma, in the flethie parts, an bleer:like as al. fo a wound and ruption, called Regma, and conuulfion, nas med Spafpia : for a wound truelie is a certaine folution, lefte in the fleshie parte of wounding . A ruption and conduction, be folutions made without wouns

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Therapeuticon Galeni,

The first is bivision of the fleshie partes, the other is of the nervous parts, & all thefe thew that there mult be made bnion, but whether in all it may be performed, or fit cannot in many that onelie behoueth the Artist to consider for no common verson both know bow that the Diaphragma, 02 the final intestines, can attain the scove, of which they aive indication: also be is ignozant that the fozeskin called Periputium, and the thin part of the cheks, be of lyke condition. Furthermoze, whether Caries in the bone (the Brækes call it Teridon) may be cured, like as erolion in the fich, he bne berstod not. Againe, whether a fracture will grow toges ther like as a wound, oz both further require to be adconalutinated with Callus, be perceiveth not whether there is to be hoped the growing of Callus in fractures of the head, 02 elle is otherwife to be cured. Further, be is moze ignozant whether there is anie hope of recoverie in wounds of the beart, lungs, fomacke, and liver . And to conclude, no common person knoweth anie thing beyond the first indication. Therfore the first worke of this art is, to consider whether we may performe that we take in hand, or not, and this is knowen two wates, neither can the third be added of kno. wen. The first is, by experience, which requireth long ble & practife: the other is, by the nature of the thing it felfe, for this both let out both the lubstance of euerie part, and allo his action, ble, and feituation, with which things proceding, be thall not onelie fozefæ what cannot be cured, but also bes liberate of inventing remedies for that which maye be cured .

The fecond Chapter.

Therefore it is manifelt that we must begin of simple things, and truckie there is nothing more simple than the wound in the opper part of the sieth: therefore the cure of this wound, in that it is onelie a wound, is onition, but if it be with hollownesse and putrefaction, there is a double scope, in as much as the effect is double, that is to saic, an older, which is, solution of unitie, which

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and hollolonelle which fpringeth of the loft substance of the part in which kinde it cannot often chance that thou half fulfill both the scopes afozefaid, as if not onlie the fielh, but also the bone under it is perished, for such hollownesse cannot exactie be filled, but you may bring it to a cicatrife, but this is the cure of the vicer, and the hollownesse remaineth notwithstanding bneurable : Therfoze this thing it bebos neth to know, either by experience, oz elle by reasons help. But Thellalus bleth not thele, neither putteth be to a third, . pet is not be albamed to trifle , but let y paffe, rather let p Philition who followeth Theffalus, teach be bow to cure a hollow bleer in the fleshie part, nothing being hurt bnder bolcer, he answereth, by applying medicines which bo engender flelb, they call them Sarcoticall . Well faid, a greate facilitie, peraduenture you may better tearme it, Cupiditie, when be thinketh sufficientlie to have answered the que Rion, by naming a farcoticall medicine: for if we know this Sarcoticall, what doe we further require, thew us I praie the what Sarcoticall is that thou wilt vie: I suppose that thou wilt answere, Olibanum, 02 Iris, 02 Aristolochia, 02 Erwifarina oz Panax, foz 3 will firft make mention of oxie me. dicines: now go to. By what meanes half thou found thele medicines: thou and werest by Experience, what is it then that thou half added hæretoe for everie person doth know, that that which is holow, must be filled, but experience bath taught of what things, and by what medicines that hould be done: trulie Thessalus knoweth not that medicine, nete ther as an emperike, neither as a logitian; as an emperike because be will not : as a Logitian, because be cannot : foz I trulie doe bnder Cand, that he knoweth this medicine as an Emperike, for fæing there are two intruments of eue. rie invention, that is to faie, Experience & Reason, he which both know that is invented, and get can give no reason. thereof, both thew himselfe to have found it by experience, therfoze & he may buderftand how greatlie he hath erred, let him a little give audience buto bs, for 3 mill have to doc in fewe wordes, with the profesour of onelie Experis. ence, foz it is mete that he also bo btter by what meanes F.iii. he.

Therapeuticon Galeni,

he hath found out this daying medicine that both incard nate, which he nameth Cephalicin, and that is compound of Iris, and Aristolochia, and Eruus, & Olibanum, and Manna, that is to saie, the daose of Olibanum. There is also as nother medicine, which besides these that are rehearsed, bath the rinde of Panax, and another medicine to, which is mix-

ed with wathed Cadmia.

Dow let him tell me how thefe medicines be found, but What (killeth it (faith be) to afke of p finding of the out, is it not better to ble those things that are found outrighte Ana this at the first they and were, afterward they faie, that these medicines be found out by dreames, in the meane time by chaunce one medicine was put to another, afterward one was bolde to ble them mired, but yet they thewe not the fuccelle of their bolonelle . Therefore thefe be manifelt tris fles. The third waie of invention, trulie is reason, og some prouing enerie one of those timple medicines separatlic.to be Sarcoticall, afterward beholding of Cometime it both not make fleft, he findeth out by reason, that everie one of those agreeth not to everie nature, for bnto whome Arillolochia both not fill the bleer with fleth, there Dlibanum hath, and where Dlibanum bath not profited, there Iris bath bone 800, for I suppose that to be reasonable, that all men are not affected to all things alike . And when this came first into reasoning, it was thought god that many medicines of one kinde Could be mired together, that there might not want a mete medicine for everie nature. And friend, the action of exerie substaunce both not remaine in mired kindes, fo that in everie kinde of bodie, there might be prefent that Mould belpe the vifeale, for if they coulde finde out the na. ture of the bodie, og the force of the Dedicine applyed, peradventure there thould not neede fuch varietie in them, in as much as they houlde alwaie readilie finde that one med Dicine that Hould agree to one bodie.

Pow for as much as they are ignorant in both, they doe croked ie mire all together, studying to make one medicine that might agree to all natures, and I suppose this reason of compounding medicines to be found out of the first Phis

Ations, and you receive it as an auncient invention, not with Canding I suppose that it is not so farre from the true medicinall method, as it is reasonable to be emptico into as nother, for if they one not first thinke of that method, whose composition Candeth in medicines like of kinde, and not of that which is of contrarie, by and by you thall finde in the mixture of these medicines, some one that may be profitable to the ficke, and peraduenture not one : contrarilvife, feanen og eight which shall not næo, so that the medicines shal moze hurt that profit.

Thele thinges 3 faie, if he boeth not remember, 3 will account him more ignoraunt than to knowe the thing it felfe, for ople being put into a hollowe wound, is most contrarie of all other medicines , for if thou wilt that wate cure, thou thatt by ble finde the bleer to be fifthy and Ainking, but if the time also of the yeare be botter, oz & man bath Cachochimia,02 by nature is apt bnto rumes,02 offend in his diet, it is to be feared leaft y part bo putrifie, in which the vicer is made. In like fort, if thou doest vie ware either alone, either diffolued in oyle, for they trulie do make the bleer putrifie : but if thon one put in Acrugo beaten fine, they shall by no meanes putrific, yet it bringeth great

vaine and corrolion.

Furthermoze, it both cate and provoke instammation, and if thou ble it more largelie, it will also make connultis on, therefore fæing that neither ople, nor Aerugo, nor war, can fill an hollow bleer with fleth, it is manifelt that none of those which professeth onelie Experience, will mire them together, yet I trulie will mire them, yea, in due waight, not onelic thefe, but a thousand other medicines, which be not hurtfull to a hollow bleer, for if they hurt not with the fame faculties, but as it were with their contraries, trulie they are bulike and immoderate to fill an hollowe bleer: notwithstanding like as of to immoderate temperatures, there shall be one made temperate, that we have fet out in the waie of compounding medicines: therefore it is not bard to make a medicine of oyle, ware, and Aerugo, that hall make fleft, for if thou voelt know that the same vicer Tilli.

Therapeuticon Galenia

of moverative to be dried, and does not undersand the war of open both not drie, neither that anie of them, or both mirt together, can fill a hollow bitter, nor that Acrugo alone can moderative drie: therefore if thou does mire all these toges there, thou mail make a medicine which shall moderative drie, what the quantitie or proportion of everie one of them should be, that I have now set out in my bokes, which be entituled, the composition of medicines, and nowe also if it be needfull, it shall be declared in talke hereafter.

But first we must drive from these our bokes following, this Thesalus, but first declaring but o him, howe much he hath erred fro a truth, for but anie that is wise, that which is now spoken, doth sufficientlie shew what the methode of curing ought to be, but with these we need not talke. There soze it is necessarie that we dispute yet with those, taking

bere our beginning.

Querie hollownelle that is againft nature, both require to be filled, wherefore also that which commeth in the fletby part, and that filling in the end, of finding out remedies. which we belire. And that thou mailt finde those remedics. which doe fill thou half nede of much reason and manifold indication, and erad, reasonable, and perticular method, for thou balt often fiene bleers barde to cure anot to be cured. neither of those which profess experience, I meane those which abound in remedies, neither of those, which claiming reason to themselues, for these Thesalians, who they name, Methodicians, being indebe most farre from a methode, as the Alle to the Warp, be bumiete to heare this speculation, much leffe cure, they find out by reason, that which is right? Thou halt fæne many times in the like bleers, the Emperikes to goe from one medicine to another, when truelie no reason bid spewe them the waie, because they have tried manye thinges which may fill a hollowe bleer, the same as they call it, Idiofyncrafian, that is, properties of bos Dies, in which euerie of them are fiene to haue force, neyther can they difcerne, neyther yet remember . Therefoze now also, not knowing whether to goe, but trulling in the profe of many perticulars, whatformer they finde by the **Ivaic**

wate & may profit, they goe from one to another following Fostune rather than Reason, which may belp in the innention of remedies, like buto thefe, although they will not be thele Dogmatiffs, which are not able by reason to binder-Stand the naturall principles of bodies, but of thele Thellas lions boide of method, what boeft thou get fpeake ? There. fore those which cure by right method, boe finde apt reme-Dies for enerie kinde of bleers, as also convenient Diet, they bo most apparantlie beclare by the things it self, how much it profiteth, and how great light it both bring to the arte of curing, the Treatife of nature it felfe beclareth : for 3 baue not once beclared buto you, bow that fometime they which goe from one medicine to another, boe let flip and negled that which is profitable, and that with some one of their remedies, which they have bled, the fame bleers have beine cured, therefore they have worthilie bespised the facultie of fuch remedies, which because of the untimelie vie, they baue læne, not onelie the profite, but much for to burt, and that in the first ble it hath bone no enibent thing. Further. moze, thou hall fæne no lelle the grieuous pains of the eies to be healed, either with bath, either with beinking of wine, either with foments, either with letting of bloud, eyther with purging, onto which thele common fort of Philitions baue applied no other thing, than thefe medicines which are made of Dpium, and Mandzake, and Denbane, bzinging great daunger bnto the eies, inalmuch as they taking no other thing awaie for & prefent but the paines it felfe:thefe doe kill the sence, as thou hall knowen many, by the ble of thefe medicines, when they have bene to much applied, neuer after to have come to their naturall fate, and that first their eyes were oim, and they have hardly fane, after to be vered with suffusion (which is called Hipochysis) o; with to greate dilatation of the ball of the Cie, na. med Mydrialis , og with Tabes og Cogrugation , called Rhetioin.

Thou half knowen also, being with me from articene pieces of age, never to have some water anie mailler this worke, but to have excogitated it by reason, and how long f.v.

Therapeuticon Galeni,

time 3 bio confider that Aphorisme, of unalaybe wine, of bath, og fomont, og letting bloud, og purging, takethamap the paines of the eyes. And what truft I had by the reft of Hippocrates laborers, that there was nothing in this Apho rifine, cither falle or might not be brought to palle, & that was it which firred me to fearch, butill (going Hippocrates way) I found by what meanes I fould difcerne, when and how, every of the forenamed thould be bleb. 1By which reason I made manifest to many, which have some the like things, of how great force the medicinall methode is, and bow great occasion of cuill they are, which have not obe ferned the olde arte of Philicke, have builded new ledes. and now truely, although from the beginning I baue refue fcb it, yet by entreating, you have compelled mee to take at this whole worke in hand, which I pray the gods may be profitable, by others truely 3 have small hope, as well for the contempt of god letters, which now bo raigne, as also for the admiration of riches, estimation and civill power, unto which wholocuer doe turne himselfe is not able to finde the truth in any thing: West these things shall be determined as pleafeth the goos, and we now for our power, that restore the Wethode of curing, which was found of the auncient Philitians, being now negleaco:repeting againe the disputation which we have begunne of the hollow ble cer, and of the first invention of those things, which both fit! an bleer with flelh,let that fuffile, which bitherto we have faide, and let be graunt if they will, bnto the Empericks all that they lay. And for the ble of things foud out, I have often he wed to the in themselves, and now nothing lesse, I will go about to bemonttrate by reason, how these Ems pericks, cannot by certaine reason, go buto another medis sine, whe they have nothing profited with the first, and that rightly chaunceth: for when as they know not the cause, of the unhappie successe of the first medicine, neither can beclare the lyke in the fecond, and when they are ignozant of the cause, wherefore the first medicine both not his affect, neither are able to bnberffad, why it taketh no place, this thing truely being not knowen, they cannot reasonably go

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to another, when as they cannot in the same medicine per-

ong A and The third Chapter.

TDw therfore let be fet out Hyppocrates wate, and the La true method of curing an hollow bleer, furelie it behos ueth to begin thus, that is, of the fubstance of the thing, therefore feing that an hollow bleer that is our fcope, that & Reth which is loft may be reflozed, it is needfull to knowe that the thing which engendereth fleth, is good bloud, nature as I may tearme it, being the workman and author, note withstanding it is not sufficient to name simplie Bature, unlette we confider also whose nature, and where. Foz it is manifelt, that Pature it felfe is the ingenderer of fleft, of those bodies that be subject, whereas flesh is to be made, and furelie it is declared, that the nature of everte bodie boeth confift of the temperament of hot, cold, moill, and brie:theres fore it is manifelt, that the just temperament of thele, in those parts whereas we thall reffore the loft fleth, is as it were the workman, And first of all, in enerie hollow bleer, thefe two things are to be confidered, whether the bodie being sublect, be in full temperature, that is to saie, whether it be according to nature . For we have veclared, that health of fimiler booies, is the full temperature of the foure quas kities, and whether the bloud that floweth to part be god, o; else but indifferent, foz if either of thele boe offend, there are trulie many affects against nature, not with standing there is now put to be but onlie the hollownesse in the fles thie parts. Therefore let be imagine the part to be found, and the blood which floweth to the parte, to be free from fault, either in qualitie or quantitie, surelie these thinges being, as is layde, there is no impediment, but that flelh Wall prosperouslie growe, and that without the belpe of as . nie outwarde medicine, foz both causes which ingender fielb, being prefent, and nothing outwardie hindes ring, then it cannot be, but that fleth must be ingende. red.

Therapenticon Galeni,

But in the first engenbering of flesh, there must of force fpring a double ercrement, as we have thewed in our come mentaries of Pature, that there followeth enerie mutation of the qualitie of the nourithment, an excrement grole and thicke, and another thin . And thele excrementes chauncing ener through the tobole bodie, that which is thinner, is in willble, by persperation, not with Ganding it is forthwith bie. lible, as often as the naturall heate diminisheth, or that be bleth moze large diet than is mete, or that there bappeneth. to the creature more behement motion. The other ercree ment is the filth, that is fent to the fkin. furthermoze, in pleers, the thinner excrement is called Sanies, in Grake Icor, the aroler is named Sordes, and the vicer is made moise by the thinner excrement, in like fort as by the grofer it is: made filthie, and for that cause it needeth two kind of mevicines, that is to faic, exicatives, to expell or brie fubich is moist, and mundificatives, to purge the fifth.

Pow then, living that nature cealeth no time, truelies there can be no time found, in which both these ercrements may not be gathered together in an hollow bleer: Tabered fore there chall be no time in which thou shalt not be both kindes of medicines, that is to saie, which shall ericate and

mundifie.

And now we have found out of what kinde the medicine ought to be, but that is not sufficient, so, it is needfull to invent some perticular, which is to be applied to the blocer. Row by what method, and howe shall they be found ont: for soft by the same which is set out in our bokes, of the faculties of simple medicamentes, so, we have shelved in them certaine medicines desiccative, certaine humco tive, certaine refrigerative, and certaine to make hot, yea, and certaine by confunction, to make hot and drie, or to refrigerate and drie, and that there is in everie of them a difference, more or lesse, but in multitude infinite.

Potwithstanding they be contained within limites to their vse, which doe easilie comprehend them in the first orader or degree, or second, or third, or fourth, noto of what dea grée, shall that medicine be, which is mete to engèver stell, which must both moderately day, and also mundissetruely of § sirst degrée, so; that medicine, which surmounteth this degrée, doth not onely cosume the aboudaunce of the humo; slowing to the part, but doth also deudure the bloud slowing, letting the part to be restozed cosuming the stelly, or the matter wherof the stelly groweth: surely it is declared that such be Ohbanum, and the meate of barly, beanes & Eruum, and Iris, and Anstolochia, and Cadmia, and Panax, & Pomphilix, and we have shewed § all these, differ among thems selves, more or lesse, and that some of them abound onely in simple qualities and other some in compound. For Aristolochia, and Panax, doe daye more than the rest, and also by nature are more hot, barley and bean slower, doth much lesse daye than these, and have no heate at all.

Olibanum, both moderately heate, but both lesse by that these, in so much as in certaine bodies, it bygeth not at all. The meale of Eruum, and Iris, and Aristolochia, and Panax, are in a meane. But now let be repeate againe, that we

have vaofitably touched.

Ohbanum, in bodies of moift nature, is able to engen. ber fleft, but in day natures be cannot, for it is nevefull to confider, that there is a two folde difference of the first indicatios, that which is according to nature, the wing the cofernation of it felfe, further both also require things lyke to it felfe, and that which is against nature, beclaring the taking away of it felfe, and also requiring things contrary: for every thing perifyeth or is overcome of his contrary, and in his contrary . And truely the Alcer, how much it is to moist, both so much the moze require medicines, which both Dage. But the nature of p bobie how much it is moze moill, so much the leffe it requireth a medicine which both ercicate, wherefore if there be any vicers in which there is like humiditie, because they are in a bodie of dayer teperament, truely it is requilite the moze to be excitate: that which is in a moister temperature, toeth so much lesse neede Dage medicines, as there is difference betwene nature and nature. For it behoueth the flesh that is engendeed, to be

Therapeuticon Galeni,

like that which was there before. Therefore whereas the delb is dever than in times vall, it is convenient that the new be made diver, so that it anaht to be the moze largely to be bayed, a how much the moze it thall be baye, so much the more shall the medicine which shalbe applyed, baue a Difficatine bertne : but in a moift nature, there is fo much leffe neede of a medicine difficative - bow much the field is leffe dape. Therefore like as Olibanum, bath fuch tempera ment cocerning the nature of mans bodie, of is agreeable to a temperate & meane nature, but it both somewhat moze largely daye. These that be movifer in like soat, as it is to moift for them that be most baye, so that of right Olibanum maketh mattier, both in certaine Elecrs and also natures, s both not engender fleth, and in certaine it both engender fleth. Therefoze if thou doft marke, thou thalt finde & fuce colle aunf werable buto reason, for in a moilter nature it may engeber fleth, in a bayer it canot. Docit thou not there fore perceive of how many Theoremes, or intentions of cus ring, be bath neve, f will cure an bleer by a right Dethode? for after pit is found out, that p fault is in moisture, altogither it theweth forthwith, of ther must be prepared a bil. ficative medicine : but for of there are of brying medicines, some of Dapeth moze, and some leffe, that which is erpedient must be taken, partly of the divertitie of the vicers, a partly of the nature of the ficke. Therefore be y will rightly cure an bleer, must not onely collder the nature of the body, but also to have learned, all the speculation of medicines bili gently, and also to know the signes of bodies, which are of Dip of moilt temperament.

Pow therefore consider what great rashnesse is of pronouncing these Pethodicians, which think that they have bone sufficiently to the curing of an hollow Alcer, if they bnderståd that it must be filled with slesh. Truely the way of curing consteth not in this, but in finding that out which shall fill it with slesh, but that shal fill with slesh (quod he) is alreadic founde by experience: then confesse that suhich shall cure, to be sounde out by experience, neither doe they bainely boast, neither extall the Pethode, although experi-

ence is covermed, yea, of the Empericks themselves, which is without certaine limitation: for they write in their commentaries of medicines, in this manner. An Emplailler for those that have loft bodies, and for children and women. they know bow that Olibanum in fuch natures can engender flesh, and fill hollow Wicers, so that there be no other accidence: notwithstanding where such bodies are moist. and because of their moranelle require moderate baying Dedicines, or that there is some other cause of the successe. they cannot tell. Againe they thall finde an other medicine Witten for olde folkes, and another against those Wicers which will hardly be brought to a cicatrice, and hath the fives (wollen, called in Bræke Oxthothe, and they write in all their comentaries curatine, many other feperatines, for which as nere as we can invent a convenient medicine, to the propertie of curing nature, for leverations in everie Arte, ac about to benive that which is proper, from that Inhich is common, and how much any both binibe or parte moze thinges, so much be commeth never buto the propertie, but the proper thing it felfe, cannot exactly be either witten oz fpoken : and foz this cause those Emperickes 10hich were most viligent in their Arte, as also well nere all the bogmatistes, boe acknowledge that there cannot be left in writing any erade curing, but that which wanteth concerning the conjecture of the nature of the vacient.

Some of them affirme, that it is to be added or considered of the proper vie of energ Phisition, other some by reasoning artificially, but yet none of them was so rash to profess, that he had one medicine which might engender slesh, in energy hollow vicer, for truely thou shalt not since in authours such a Providing that will care energy hollow Alcer, but that the medicine is to be chaunged, according to the humour and temperament of the pacients member.

Therefore we leaving here the impudencie of the Dethodictans, goe to, letters heare what the Emperickes
fave, who doe induce that sometyme is to be added or considered in the finding out proper remedies for the pacient,
by the proper ble and exercitation of every one, for as we

haue

have after layd, there is not in philicke any thing, or any remedie, which is not in fine difficil, but in every thing his qualitie cannot be hidde, for either it may be spoken, write ten, or perceived. How in an older, moissure and filthinesse, may be shewed, but the quantitie in neither may be shewed, but the quantitie in neither may be shewed, although we studying to goe never but of thing it selse, naming it, we say small, and plentifull filthinesse, or thin and grosse, or very much or little, and indifferet, and competent, or else calling it otherwise in tike sort, whereby we

may come neerer, to thew the quantitie.

Dow therefore I will have the viligent to aftend, that thon mailt know how much it is better, to doe every thing by a method, rather than by experience only, be it fo know. en that this or that medicine, bath bertue to fill an bollow vicer, in those whome we name of mopfer complexion, as an observer of empericke, in those which have loft flelb, and to women and children, that he bath not now, any thing profited with such medicine. Therefore wee will seke out the cause, why it byo not profit, and will reduce this, buto one of thefe two, for either the medicine bath dried to little, ozelle to much, the fignes of which, be Sordes, and Sanics, for if there be moze Sordes, in the vicer, and that all the vicer is moifer, o medicine bath bried to little, but if it be cleane and without moraure, it hath dayed to much. Therefore forthwith we may know the measure also of the excelle effect, by the manner of the lignes, and we Chall afterward make our medicine, which thall be applyed, so much & moze or leffe daying, but the Empericks truely if any medicine applyed both not make fleth to grow, he verely beholdeth. but yet being ignozant, whether that fpzingeth because his medicine dayeth to little of much, be cannot go buto another medicine . In like fort truely, both Erafistratus, and Herophilus, being as I have thewed halfe dogmatiffes, thall ill cure an vicer, for they attempt to cure onely those affects by reason, which are proper to the organicke members, but an bicer as we fait, is common both to fintler and also infrus mentall parts, therefoze so farre forth as it is in the similer partes, so farre forth they will cure it Emperiquelie. salle

Alfo, if they proue to cure those bleers, whose substance is btterlie perithed, oz elfe is Unperfed erbiminithed, in thefe also it followeth necessarilie, that they maye manifoldie erre from curing reasonablie : for if that is lost by ante The miler substaunce, it is necessarie that he who will loke to the refforing of this agains be I kilfull of briverfal nature. But of thele ine thall beereafter weake, in the meane feafor I fuppose it to be most eniventite set out, that everie one cannot rightlie cure an bleer, and that the first indication. of all which is manifelt to every private person is the teaff part of curing. For it is necessarie that by Demonstration be bath learned, bow that heate and solde, moisture and baynelle, be qualities active and pallines. And further to know all those things which we have written in our twices De Temperaments,02 elfe tobere; in other bolumes tislong inabereto. into a added diameno anistano aidi es natio

ing hereto.

And hetherto our talke hath bene of the hollome Where he feet out what is the proper caration of an vicen, but that that that hall also be performed after the fame methods, because it is taken both of the temperament of the affected parte, and also of the facultie of medicines, and surelie both these does because of the facultie of medicines, and surelie both these does because of the Treatise of Clements, sor if that he graund

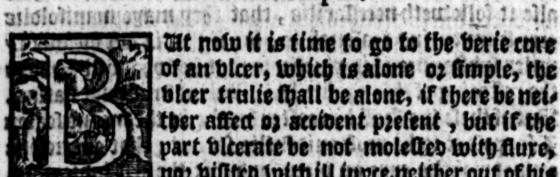
depend of the Treatile of Elements, for if that he graund ted, that in a methode the foure qualities are caules of ges meration and corruption, it that not be lawfull either to have begunne, either to proceeds, or to finish a methode nor trulie it belongeth to the Treatile of Elements, that thou mayest theme the qualities, to doe and suffer naturallies. Therefore that we heretofore have the wed, is now confirmed in this present talke, that no Philition can confider of anic finish partes, without naturall knowledge or species.

lation, (but there is onelie let out of fimilen parts.) and and Dere now our talke both lomewhat influence, that neis ther in the influence tall parts anic can finde out the persect cure, which have not attained the speculation of true knowledge. But this shall be more entrent lie let out in the species.

n olla e racitir di mana oldusa n cito i cu stacti di cu ollo d'accidina G. The

alour in confirme The fourth Chapter, 40,00 diarray col rolls

tille, if does no cure those please, inhafe fiebliance is



At now it is time to go to the berie cure of an bleer, which is alone or ample, the vicer trulie thall be alone, if there be netther affect or accident prefent, but if the part blerate be not moletted with flure. noz vilited with ill tugee, neither out of his

naturall temperature, neither is there anie bollownelle, or pet lette of thin, for this thing a good fort of Philitions bo let flip not baverstanding bowe there remaine two afferts in the part, after the hollow bleer is filled with field & made plaine, the one being the lotte of the lubifance of the fkin, the other, of the folution of continuitie. Therefore as often as this one thing commeth, that is , folution of contimustie, whether that be of the oner fkin, the Grækes cal it Epithermia, 02 Whether it be of & Chin called Thermia, 02 16 be the affect of the flesh buder it, which is called an olcer, tt both onelie require to be abglutinated, for if the fibes of the fkimbe perfectite joyned together, there that be nothing in the middell of a contrarie kind, like as in p bleer which is now filed, and is made plaine, for in this the fives of the vicer touch not, but the Ikinne of all the exulcerate part is worthed, which ought for foth to be rellozed . Buf in that wound whereas there is binifion made with anie edged tole, there is onclie abglutination required, a not also the generation of fkin Therefore as often as we purpole to Ande out the ture of a fimple vicer, we in this talke pre-Suppole that the flethie part is binibed, without loffe of as nie portion of the fame, for it wanteth a broad fkin, which we haue catted in Greeke Epithemia, which mult be mabe by inducing a riccatrise. Therefore it is necessatio both to regenerate this, allo to bnite it together, to there be two things buto which thou must lake as in an bollow bker, beraufe there is a nouble affect in both. But porabuenture some of them will faic, how is a plaine bleer knower from an bollowe if there be both a bouble affect in either, allo a Donble

nonble from of curing appointed that is to laie the militie tube of the loft partie where in an hollow bleet, not onefie the over thin to perifyed, but allo the thin it felfe, rea, and Cometime no finall postion of the field. In an vicer filed. there wanteth not fleth, but yet outwardie there lacketh bis covering, but ine will thew hereafter what the cure is of those kindes of bicers, now let be bnoersand what is for bue cure of an bleer, in that it is onelle on bleer, e bath no other affect towned with it, therefore for that here is onelie division put forth, it behoveth to topne the fibrs that are die nived, and not onelie to topne them, but to make them also to indure furelie, they which are joyned thall remains to gether two waies, when as some of themselves both so res mainc, other by p belve of other things, of them felues they onelie remaine, which both grow together and close by the belve of other, those which are gathered together, and so hole ben with anic alutenous thing, but those y grow together must of force be naturaltie loft. Trulie such is both the flesh it felfe, and also what some commeth of Belb, but what soe ner are bard educatheir parts cannot arow together, but both require some alue or band, whereby the lides tophed may fo remaine. But the cure of fuch bodies that be fet out hereafter . Dere let be procede with our talke begun, of those which may be buited is fearthing out also the ranse of toyning a cloting for like as in hollow bleers there mult be fieth ingenozed, fo in a Comple bleer that the flow may closes And nature trulieris the cause, that if thou bott enanty put together the fives which are leparated they wil dole toges ther without anic outward labour, and now there fpringer eth another frome for the , to confiner the hatmang of the fiven together, beginning with which thou thalt finde out with what thou shall bring this to palle, for thou shale! close them together which are separated, either with a role ler, with two ends put-about, or with Citching to: hours, which the Greekes call Agkleras, or with fame of thefe or elfe all, it is necessarie that the rollen which is put about bee not to fofte or will be backen lighe Algasi (the Greeke writers one call it Vaquothes that it mave B.ii. **lafelie**

Smald

fatelie holbe meither pet to harv, that in comprelling it may often, then let not the rolling or binding be fo lafe, that it cannot bee and neither get to Braight, that by compressing it may cause volour . These thinges if thou halt observe, mithout boubt the bicer will close, if that it be free from all tuyee of finte jo; intemperatuelle, of inflamation, of anie other fault. But if for the greatnesse it cannot be that the partes binibed may from the bottome be exactle toyned, neither being abte with Mitching, neither with fplents, neis ther with rolling to come onto them, or that there is Sanies notice gathered there, of fome bolour annered, fuch an bleer cannot close together by the onetic iopning of the tives, tiber as that that is pained, causeth somewhat to flowe more, pea, and although that which floweth bee according to nature, pet the firength of the parte which are mekned, both for the volour and paine, and allo thorough the wound, cannot beare that which is full, but are bure thereb, as though it were the contrarie, and bereoffpins geth fuperflubtis Sanies , pea , and it is meruatle if there followeth not inflamation alloy if there be Sanies tolleded in the uniquest of the sides of the vicer, without paine, or that there be anie meane place between the which is boice of Sanies, but yet is filled with the aire, the Elicer connot bee abo alutinated by cloting together the parter biniber, when as the Sanies Do bettoir the brion and the boise places tobich are between the partes to be logned, over let the frontes of the inivaro floes to touch. Therefore at the teast that those partes of the older mage close, they require gratimes helpe to be filled with dely, and furelie thefe are folittle, if the notes of the tolcer beirightlie ionne othat it may be cone in energate of inturation molt. Therefore for this time it behouethto ble lone reflicative medicine propich may brie the part, that it may confirme the Sames if aniethere be. or if anie unit nowe into the voice places, to keepe it back. Dow therfore thou that cause me to call to remembrance & medicine which both incarnate a moderathe dife, of we may knowe whither polutinative medicine bught to be other of cotratectivally & internative nico istaculate (this comment) blond

blond which floweth, it though by that meanes fake alway the matter it felfe whereof fleth fpringeth. Lout truelie a atotinatine medicine either nebeth not at all the generation of flesh, or else berie little . Wherefore it behoneth it to be more beliccating than that which mult incarnate, to that by this reason, there is but a small difference bet wirt thele medicines, but yet by another reason ther is great dife ference, in as much as that which both incarnat, ought eft fones also to have a bertue absterfine, whereby it may not snlie day babandance of moiffure, but also may take away all the filth: Aglutinative trulie neither maymundifie, neis ther purge, but to bring all the whole substaunce together. And medicines which be called Absterline and astringent, bath fuch fagultie, for thefe farelic have facultie to confirmin and Cop, and not to muntific and pungellubercof it follows eth, that when we fluvie to incarnate we must chiefly flie an affringent medicine, because it fireth & filth moze fraits lie than may cafilie be lofed . Therefore wine is the belt medicine for energ bleer, in that it is an bleer, and if it be not appen that it is an bleer, I fuppole thou will budge ther it ber folle and work, or barne and but, end imponent

should thinke, not as defining anie thing necessarie, so that if thou shewest the selfe minosult of all those things, which in the sozmer bake are set out, of maming enerie thing, and also of the subjects, there is no cause that hence forth I shall define such things but thee, it shal be abundantlie for me, if I onesie in everie of them separate the simple effects from those that are compound, of which things I have some what before spoken, and nowe neverthelesse shall speake, not so much truste so, the things it self, as that many I bis stions deceived by the word, thinke hollowe and brequally new and old, sithie, and cleane with instamation and without instamation, to be differences of olders.

Therefoze it is necessarie to make distinction, which be the proper differences of Alcers, and which be complete tions of other affects, but of this a little hereafter. Arued the sunted nourine of the olde Physicians which I Gitt.

would were now in vie, is altogether natural, for they their the cure of everie fimple effect, but of them all, that boeth thiefite Hyppocrates, for the curatine methode thall bell proceede, if we thall speake severallie of everie simple by themselves, after thew another method of all compounds, as if there were two dileales in the ozder of diet, retaining and flowing, as Theffalus fuppoleth, when as we had fpos ken of the cure of either of them feverallie, we must boe in like fort of thele both ioned together. So in like fort I fup. pole, because there is one kinde of all bleers, in that they are vicers, and also one other kinde of inflamations, in that they are inflamations, it behoneth to fet out the cure of an Dicer by it felfe, and the cure of an inflamation by it felfe, & after to logne both cures together, which thing if the thail poe, truetie me Galt Enne by the methode beclared, that ene rie pleer ought to be ozied and bound, but pet not mundi. fict, the bollownesse in the flesh also to be byped and mune Diffee, but yet not to be aftringed. I ad alle a gene mod a !

Also after the same manner which wee spake of in hole towe Alcers, we that! for the portion inoge Bature, whe ther it be fofte and lofe, or barde and brie, and impact, for the first, how much morter it is, so much lesse need it bath of deliccatines, the last bowe much beier it is, so much the moze it requireth behement desiccatines, and medicines allringent, the emperike 3 fappole, will here make mention of chilozen, and women, and belicate bodies, and will account young folkes Wlowmen and Marriners, of contrarie forte, but fæing that he onverstandeth not that the me. Dicine Doth profite chilozen and women, though the moy. Aures of their completion and another, agreeth in lyke feste, with Plowmen and Parriners, because of their bais temperament, neither can be geffe eradlie the cure of eue rie bodie, neither yet finde out the cause of errour, whereby it both come to paffe, that he knoweth not bow to goe to an upter medicine, when that which he first knewe by erperience both little profit. a welled to a mission and out only se

And thus we have brieflie spoken of glutinative meditings, and here followeth another method perfaining to the prepa-

exeparation and composition of them, so by and by we applie to an hollow bicer what we lift, whether it be a medie rine brie or moilt, for we may from it in cuerie part of the bleer, oz elle annoint it, but in woundes we cannot fo boe, where there is a greate depuelle, for as love as thou hall iogned the flocs of the wound, thou cantinot touch the parts inhich are in the bottome dinided. Therfore it is to be consibered, whether the medicine be moderatly daie and affringent, but also whether it may come to the bottome. Ceruffa and Litharge be moderate daying and affringent, but if thou boeff frome it uppon the wound like as affes, thou shalt not profite, for the bertae of the medicine that is fo drie, cannot come to the profunditie, therefore there is required some moistures, oz elle of some moisture medicine, that it may be plaifter like, but thefe belongeth properlie to that speculation, which sheweth the composition of medicines, and not to that which the weth the reason of curing. But if we hall neve it buto this matter, we hall touch it in our works bereafter, mand acadavadt atantitule our atantitute

mod visit out and The fift Chapter, olis Had out diale

add askid one size them sight of the made record our relate

Die will I turns again to the bleer which requireth to be cicatrifod, of which a little before we made mention, the end of these also whereto we drawe, is of the like kinde of an hollow bleer is, so it behoueth to regenereate som what of is tost, and not onely

Chinne, but yet is not the Chinne in Dede. And the canfe trulie wherefore the fkinne perified, cannot be againe in gendered like as field and fatnelle be, is to be lought out of naturall problemes. But we must here learne both how to imitate nature, and allo the ble of the fkin, and of this thing the will now thew the methode, and for that our purpole to couer the felb with fome naturall conerture, for that is to cicatrife an bleer, either we mult regenerate fkin, oz make the opper part of the fleth like onto thinne, but thinne in bebe cannot be engenbered, therefore let be attempt that Tobich may be done. But what waie shall we no thise for foth by alteration for the labour that forme part of the field map no longer be fleth, but mave bee tyke Chinne, but by Tohat waie fagelt thou, shall it be altered ! forfoth by the belpe of some medicine, whose qualitie will alter, and bere against my will in this place, commeth the talke of elements, without which, neither can there be founde a medirine which can cicatrife, much leffe anie that bath berthe to incarnate and glutinate, therefore because the fkin is both Diter and thicker than fleth, if we thall die and binde the fleth, we thatt also make it like the Ckinne. And thus thou half the fumme of the medicine which doeth cicatrife, but this trulie is not fufficient, for glutinatines be also bey and binding, there if thou doel marke the substaunce of things, thou maple find how thefe differ from them, but for because in the abglatination of vicers, we must beie that which floweth, to that the licke part may be free from fuperfluitie in making a cicatrile, we bo not onelie confume that which floweth, but also the moisture contained in the flesh, true, lie it is convenient that the medicine which both cicatrile. ber a great peale orier than that inhich meth anglutinate, when he that will abglutinate bath bis fope, that he bos confume the abundance of the moisture, which is according to Pature, be that will cicatrife, both not take awaie one lie this, but also some parts of that which is necording to may be like to that indich is left, but the firm inhigratisme

Therefore torripe and island the Pomarenadarines the fruit of his Egypungpine are moverate deflecatives Calcusse

3211 00

Es Vietu, geris, Squama, & Mifi, & Fiffum Alumen, be a great peale moze behement, and chifely Mifi, Chalcitis, but æris, Squamma, is moze gentle, and pet as Vitum, much moze than this, and if thou boell wall it thou thalt have a menti cine lette corrottue, furely this allo belongeth to the fuecus lation of compounding medicines, which in order next fold loweth the Methode curatine, for to know the faculties of Medicines . That truely muft go befoze the curatiue De. thoo, and we have bereof intreated in an other place, but the composition of medicines must follow, for where buis perfally it is commaunded either to byge oz make mort, oz to make bot, or refrigerate, and that it mult be bone either moveratly, or behemently, or lightly, we have unberftobe the facultie of every fimple medicine, it is conveniet to co. fiver this by it felfe, and alone, and alfo bow any may mire them profitably to his ble , and by this meanes there is a bouble knowledge of medicines, one that theweth their bertuesian other of their composition and preparation, but we will retourne to that which yet remaineth of the Des thode of Elicers. bud benesigans and interest to con-

The fixt Chapter, a this old the fixt Chapter, a this



Operations all in Greeke Hypolarcolin, furely this licknesse is of the kinde also of those which be in quantitie or magnitude, call it as it please you, by either name. Dr

13.b.

by

this lost, was hollownelle, of which we have alreadie entreated. Therefore like as that we call an hollow vicer, is not one affect, but that the hollownelle and vicer are two, so the vicer that hath supercrescent sieth, is not one viscase; but the supercrescent sieth and the vicer be two, the magnitude which is against nature, sheweth the first invication, which we have named the wave of snowing out remedies, that is to say, the taking away of that which aboundeth, this is personned by the one lybelpe of medicines, and not

by natures viligence, for it is contrary wife that it was in engendzing fleth, and abalufination, for they be indged natores worke, we onely remouing by medicines applyed, those things which doe hinder hir, but the taking away of Supercrescent fleshe, is no worke of nature, but is some by medicines, which box behemently bay : furely those mediciries are mert to those which one behemently mundifie, and ally to those that one ciccatrise, in so much that through ere rour, many take that medicine which taketh away fielb. for that which both munbifie, or for that which both ciccae trife. And that we go not from our example, if thou doell apply to a moit nature Milie Chakitis thou thalt finde of it will rather take away field than ciccatrile . Therefoze, if we in the want of other medicines, be copelled to ble thele, in making a ciccatrife, putting but onely the point of our probe in it, being beaten into molt eract lightneffe, in after applying to the partes which require to be ciccatrifed, as it were in molt fine flower. But if we inted to diminify that lubich overgroweth, then we put it in more largely, truely Acrugo,can take away fiely moze than thefe, in fo much as it palleth & boud of ciccatriling medicines, but if thou coel burne them, like as they hall be lette tharpe, to that! they be found moze apt to make a ciccatrife, but if thon Boeff alfo wall them, they hat be yet more gentic. Thou remebret one I thinke, which without reason Dio cure a filthie bleer, with that notable greene medicine, mixing Goney with it. after many dayes palt, he finding the bicer as filthic as before, be borde of knowledge, neither bnbertfanding what to boe, for it chaunced that the filth was not purged, but also some part of the fleshe bnder it, was diminished and villolued, because the medicine was to behement, (like an egregious Philition) be added more Bonney continually to the medicine, whereby it might more behemently mune Diffe, as though the medicine befoze applyed, had not fuffie cietly bone it. It came to patte cotrary, for boto much & more be made his medicine tharp, fo much f fleth fubica was co. sumed, so that the filth in the Alcer which sprang of the villolued fleth, the Philition imputeth it to the medicine,

is fough it had not wrought, and his ignorance was not onelie in the curatine method, but also in judging, for if the picer be found to be in like forte, most filthie and moist, of sither medicine, trulie the bollownelle is made greater by the behement dissoluting medicine, as also the bleer is læne to have fivollen lips, and to be redde, and vered as it were inito inflamation, and fometime also the patient feeleth mamifeff corrolion by fuch a medicine, but that medicine that both leffe baie than is requilite, both neither corrobe, neither pet both anie of these things rehearled . I thinke it there, Coze eufoent by this, that an Emperike, although be bleth most vistind experience, cannot artificiallie, where thinges profer not, go to that which cureth by a right method, which a noin doe institute and begin. to direction still the ar the value of the distant is to be confidence and alternate

The feauenth Chapter, woods a rough

to be another that the color and another than the

DR the Pethode which the methodelesse Thessalians doe professe, thou does know to be nothing but the bare name, boide of all effea, which fæing there is fuch and so manifolde a method in curing an bleer, which they I neither ble the differences of Emperikes in

finding out remedies, neither as Dogmatilis, taking indiration of the nature of things to be done, but propounding that which the common people knowe, they thinke to have beclared a certaine method of curing bleers, that is to faie, that an bollow bleer requireth to be filled with flesh, the bl cer filled to be brought to a ciccatrife, that which aboundeth with Supercrescent as the to be taken away, that which is file thie to be purged, of which is cleane, to be either abglutinas ted or ticatrifed. So farre wice be they, that they knowe not bow to moist natures medicines, lesse dyping are conmenient, as buto brie complections, those which do more ere icate. Therefore y which hath appeared most manifest in all our whole disputation, we must againe repeate, if wa may be to him most attentine, & that all other may onversage bow much they have erred that do gozrupt the method of the SOID

robe filed with fieth, parting that one for example, because of it I have last made mention, and after this I will speak together of the universal curation, therefore I suppose one thing to be manifest, not onetie to them which consider by reason, but also to them which also follow experience, that enerie nature both not require like medicines, but I those that be weaker and more velicate, require more gentle medicines, those I are more strong a drier, do in lyke soft require more behoment: so trulie standeth the case in those where a Cicatrize was to be made, and also in those which naveth adjustination, so, no delicate bodies softwit can in anie swife softer a medicine to the hement.

In the like discourse of our talke, it is enivent that both the nature of the Patient is to be confidered, and also that there is a proper suration for everie man, and pet furtheremoze, the third thing, that is to faie, because there is an ineffable propertie of enerie nature, neither comprehentible by the most erad knowledge, he is the best Phistion of eue. rie perticular patient, which hath gotten the method, where by he may differne natures, and also contedure which are the proper remedies of enerie one. For it is an extreame madnette, to image that there is a common curation of all men, as there most folish Theffalians boe thinke , and for that cause they suppose, that all the Theoremes of Phisick are oppained that is, they are fuch as faitfull men boe and performe, a farre knowledge of themselves, and that the art is a certaine knowledge of communities, and not propertice, as though they hould cure a univerfall and not a perticular man, therefore tyke as in all other, even at the beginning they erre, to they erre alfo in this, for the generall og common man is not cured, but enerte one of be hauting another completion and nature. But thefe truelie thinks ther is a comon sure of al men, I trulie indge cotrarie, for if 3 knew bow to find out gradly enerie prinate nature, 3 would think my felf to be fuch a one, as 3 conceive immg minue, was Aesculapius And in aminanta nota mid of to

But foralmuch as that is impossible furglie I will goe

s man maye boe, and I have becreed to exercise my felte. and the allo exhort others to boe the lame, and the emper rickes as much as they can, to learne thole things that are common, to to brato neere to those that are proper, but yet how much they are togoe from the perfection of the thing, it is before spoken. For thele notes for children or women, or olde folkes, or those that have foft flelhe, and white, and fuch loke, are not to be put as they think, for fure differences, but rather how the bodie is affected, in morfures and by grelle, and it is convenient as much as may, to allow the Emperick Philitions both for many other things, and alto for that they go as neere as they can, to the propertie of the licke. For after all their other leparations, which they make, they above alforthat which is taken of cultome, as though hereby they thall finde remedies, which are more sibper for the pacient. But we will fpeake bereafter moze largely of cultome, toben toe thatt prone the difference of cultome, invented by the olde writers, for the knowledge of the propertie of the pacients nature, to the design that

Those with the rest, the Empericks receive, and also bo confeste, that the Philition which billteth the pacient that! better cure him, than he who hath not fene the ficke . Det for all that, when as they have abbed all thefe things, they will not as yet, fage that they have a found and fkilfull knowledge of the proper curation of the pacient Abut that most impadent Thestalus, onely bnoerstading that an bold low vicer must be filled, affirmeth the Theoremes of white ficke to be confrant and firme, although as before is faire. all men know at the leaft this thing, not onely they which noto be after this Thellalus, as another Aclculapius, was borne but I suppose also those that were before Deucalion, and Phoroneus if thele were reasonable, and belives, if they knew bow a hollow vicer is to be filled with fleth Further, they were not ignozant, that he is a Philitio, which knows eth those medicines, where with fuch an vicer is to be filled dictions to much are they inferiour unto true seisdish dition

is most vertaine, that we multiture Empericklye, but if

they be found out by reason, then we multicure reasonably. for truein be findeth not out one medicine, and bleth now an other aptle, but if this our firife is with the emperitos, that truely which I began to fap, true Whilicke it felfe both make conjecture of the nature of the pacient, I suppose the common forte call it in greeke Idiofyncrafian, and all thep confesse it to be incomprehensible, and therefore they leave the true arte of Philicke to Acfeulapius, and Apollo. Sure ly all this knowledge fambeth of a bouble beginning, for an observatio, the Emperickes take the beginning of those thinges which manifellly appeare, the Logicians truely of the Clements themselves. For that another medicine bath profited other bery children doe now well nære bnoerffad. and reason which is grounded on the Clements, both also confirme the fame. For if thou ovelt make to differences in the complexions of men, by reason of excelle and defect, and that onelp in mort nature truelp it shall also be necessarie that thou knowell ro. differences of medicines, which thou wilt ble, of which some baye moze, and some leffe, whereby thou mail finde that agreeth to every nature and if allo in bage complexions there be put other ro. differeces, and thou require other rb. medicines also to thefeathou half have in all.rrr.medicines, which thall agree to rrr. natures, which onely be can rightly ble, which bath biligently exercised himselfe in the temperaments of bodies . Whether there fore if all the boote be of a paper completion shalit be cured by medicines which doe more excitate : if any part of the fame be baper by nature than the reft , hall it require leve orging medicines and laids was add to would nor Ho

Also whether is it here enfoent that what parte hath a pager temperament requireth dayer medicines, that which is more moist, teste velocatives. And all this truely these methodlesse Thessalians doe let passe, which thinks one medicine to agree with every part, truely the Emperiches how much in this thing doe they excell these Thessalian Muchodicians, so much are they insertiour buto true Pethodicians and Logicians, although they in daye being taught by be, have also one medicine so: Where in the eyes, another sot yath

but

thole in the eares, or iountes, or fleth, or onely thin, but that in those they cannot go to an other medicine, it may easely appeare by that we have beretofoze spoken.

The eight Chapter.

Dw feing that we have fufficiently fooken of thele thinges, let be againe returne to the beginning of our disputatio, and let be mire with an vicer, all fuch affectes which are coplicated with it, beginning first with intemperatures. If the exulcerate flelb, either bee

fore by any occation, or in the time of & blceration, be made either more bot or colve than is meete, it both require a remedie which both not onely moderately bye, but both alfo make bot or refrigerate, to much as the part affected is gone from his naturall fate, when as it cannot come to paffe, that either there shall be flesh ingenozed in the blcer, or the hollownelle filled, or abglutination to be made, or to ciccafrije well, except the flethe fubied be accorbing to nature, neither was it spoken in vaine, that these are the workes of nature, but filthie bleers may be mudified, they that are fupercrescent biminished, the flesh not keping hir naturall tate for that they onely are the workes of medicines. Witherefore thou must have the more regard of the int te. verature of the bleerate partes as often as thou wilt either incarnate, or glutinate, or ciccatrife, the motions of nature are to be observed, which every of these rehearled, one fold low, but other wife they hall not be observed, except part be founde according to nature, as if there were inflammas ments, and alto combert etteres of the grate, angion

With an bleer, no man will attept sither to incarnate. or conglutinate, or ciccatrife, before the inflammation be erpelled, fo in lyke lozte I suppole, that if there be onely intemperatenelle without inflamation, we that I not hope to; any of p forelaid, before this be caren. Therfore hereof furtos eth agath a certain indication of finding out of medicines? which were belose copsehenved for all they were Accatined THATTHE'S

but they did differ among themselves, by realen of excelle and befethe it is not before before before how forfath thep thou io make bot og refrigerate . Wint the Dothone and were ene forceth to fearch out also this thing . But it behoueth to marke, not onely whether it doe excicente, but also, whether it doe greatly heats or refrigerate. Witherefore thou thalt els shew the ble of Altercum and Mandrage, and Meconium. although they excitate, as much as is mete for an older be cause they bnmeasurably refrigerate. Resin, and Witch, and Asphaltus, although they boe moberately excictate, yet they be moverately bot, therefore no man will ble thete alone, neither otherwise than mired with other, which doe gently refrigerate, making of all one temperate medicine. Wort if thefe thinges are thus, as truely they are it is convenient alfo to marke the temperature of the apperfor this being as a certaine medicine comming outwardly to our bodies, if it be to hot or colde, it hindreth the cure. Therefore viligence is to be had, that the medicine both belpe the ercelle of it. Therefore Phopocrates bleth medicines of colder faculties in the bot times of the years, and in color times botter me-Dicines.

And here truely thou art not ignozant, howe a certains but methodician did cossesse that he did marke how the agree about the pacient was affected, in heate and colde, and yet not to suffer the times of the yere to be regarded, as though the names it selfe, of the times of the yere, did either profit or burt, and not their temperament, or that the olde ways ters sor this cause had not respect to it. But I thinke it admindantly shewed, that who so will by a certaine methode sure an older, he must of some both come to the first older ments, and also consider the times of the yeare, and the temperaments of bodies, not oncly in the whole, but also in every part.

Againe, we must repeat that, y hath been spoken of indication, which is taken of moist and day, for like as the moist nature requireth moister medicines, and dayer natures dais er medicines, so here & hotter nature requireth hotter agae, the colder requireth colder. Hoz y in that inhich are against nature.

contrarie indication. Hose those that are according to nature, there is a contrarie indication. Hose those that are according to nature shew the loke, those that are against nature, contraries. If we will conserve them, these must be of socceres moved.

The ninth Chapter,

multiul notionani att

2 Do thus 3 Cappole & 3 have clerely taught that be inho hall well cure an vicer, must confider the complection of bodies, times of the peare, anatures of partes, alfo that the Fatel indication curatine is taken of the one lie effect, but for all that the remedies cane not be thereby found out, except we first do ascend to beles ments of bodics, and way the patients temperament, not onely of the bodie, but also of the ficke part, and confidering with these the temperature of the aire, which truelie doe both pertaine bnto the prefent fate, and allo bnto regions, that there are together in one curation contrarie indication ons, & how to vie them it thall be fet out hereafter moze largely, not with fanding now also it shall not be from the purpole, to speake also in this place thereof in few wordes, for I bo think no meruaile, although the patients complete tion be moifter, and yet the part affected to be dater, og cone traribile of the part be moiller, the teperature of o whole bodie dier, in like fort than, the part is of contrarie tempes rament, in hotneffe & coloneffe with the whole bodie, there. fore like as if the whole bodie were in meane temperature, which we have called belt, we thuld not neve to alter anie thing in medicines, touching the nature of the Pacient, fo Tobereas the bodie is some ozier oz moister, oz botter oz cole der, than is requilite, it behoueth so much to increase the force of medicines, as the bodie is declined buto natural intemperatnelle. The baue not forgotten to thinke what nas turall temperatures is, what is against nature, for wie have spoken of f inother our trocks, but chieflie in f boke which is intituled, of inequall temperatures, admit there. fore y the whole completion of y fick bodie is more moill, and

and for that caule require medicines lelle beliccative, & that the affected part is in the number of those which are moze bate, fuch we have faio be the parts leffe flefhie, as about the fingers & toynts, alfo the parts about the cares, note, cies, & teth. And to be briefe, wheras there are many cartilages, cotes, ligaments, bones, nerues, foz bere is no fat oz Ach, 02 but berie little, the indication within thefe is here taken of the nature of the part, is contrarie to that which is taken of the nature of the whole bodie, wherfore if fo be that howe much the complection of the Patient is moze moist than is requisite, so much the parte affected is moze baie, we that neither abbe, neither yet fubtract from the mes dicine, but we must ble such a medicine as we wold apply to the bleer, made in the parte of meane temperature, and where the bodie is moderatlie temperate, but if the part be to much the moze brie than is requilite, as the temperamet of the bodie is moifter, we mult fo much increase & ozineffe of the medicine, or the temperament of the part, errede the temperament of the whole, as if the erulcerate part cread in brineffe foure parts the tuft temperatneffe, that the patie ents nature is the begres moifter, it is manifelt y the part which is nowe bleerate, requireth a medicine one begree biter, than where as the part is temperate, it is enident & all thefe are taken by confecture, and that he that belt contecture, which is exercised in reasoning of these, & trulie in all fuch there are together at one time contrarie indication ons, neither thall I need to speake also of those indications, which are taken of hot & colde, because they may be under, And by f which is spoken. Trulie in other, the indications are leparated by times, in which there are finished, & it bes boneth also chieflie in the beginning of the curation, one to ecale, the other to boe his part, example, if an bicer bee with hollownesse & berie filthie, there is a thick fold affect, against nature, the vicer, the hollownesse, the filth, the oze ber of curing in purging the filth, because the bleer cannot be anie thing abglutinated of filled with field befoze it be cleane, the cure of the hollownelle bath the fecono place, for if we that either abglutinate or incarnate, or to fpeak brief.

ly, cure the bleer, we cannot fill the hollownesse: imagine therefore, of not onely thefe there bo infect the part, but also inflamation oz Erifipelas, oz Bangrena , oz fome intems peratives, either ample or compound, whether or no it is manifelt, that the bleer cannot be filled with fielb, befoze \$ this be taken awaie, it is before faide, that generation of flefh commeth of that which is found bnder, but new flefh cannot grow, of that which inflamation infeffeth, & is intemperate, to conclude that which is fick, ther fore is of them to be considered a thie fold end in all fuch coniuc. tions, one as it were taken of the canse which is to come af ter, another hath the reason, without which not, the third is named such as do inforce and accelerate. For & inst temperature of the fleft, is as it were the cause, which maketh that is bleerate to growe with it, and filleth the hollow. nette. The purenette & clærnette of the vicer hath the place. without which not, for the filth letteth, this boeth prolong the cure, the hollownelle bath the place to the vicer, with. out which not, for if the hollownelle be not filled, the bleer cannot be cicatrifed , therefoze if thou doeff regard thefe, thou thatt finde the order of curing, as if inflamation & hole lownelle, an bleer, filth, be found together in the part, we must first cure the inflammation, secondite the filth, thirdly the hollownesse, tlast the bleer. And truelie in the rehearled, both the order and the invention of things to be bone, is taken of thefe, but the invication of that which cus forceth or accelerateth, is not here reckoned, in other truly it is, for that affect is first of all to be cured, whereof there first followeth perill to the man, yea, a not onely first, but onely it, as if the bead of a muscle be prickt, there followeil conunition, which cannot be remitted by the helpe of conues nient medicines, for thou halt beale the conuulfion, o mule cle being cut overthwart, notwithstanding theu bast cozrupted some motion of the part, in like manner when ther immoderatlie floweth bloud out of a veine oz arterie, if thou cuttest the whole bessell overthwart, although thou canff not cure the Alcer, get thou haft taken awaye the perill, which should have come through the flure ofbloud. Pow D.IL.

sow we are confrained after to cut a nerue ouerthwarf, as often as we fee either conuulfions,og madneffe, og both, being great, and hardlie curable, to follow after wounding. In like fort, where luration chaunceth in anie of the great ter iountes, we care the bleer, but leave the luration incurable, for if we wold cure also this, connulsions would fole low. The third end to put befoze our eies of curing is, bn. to that which enforceth & accelerateth, and is contrarie to the other two rehearled, neither is it all one, to confider as nie thing as the cause, or as that which bath the place, with out which not, or as that which enforceth and accelerateth. But we have faid, that which enforceth is fuch fometime, that it leaueth the other affect bneurable, and also that both we make the affect, partly in the pucture of a nerue of tens bon, oz profusion of bloud, of the bestels, and partlie in the muscle whose head is wounded, for wheras the luration is with the vicer, we make not the affect, but leave onelie that bucured which is made. But we thall fpeake moze eract. lie of thefe bæreafter.

The tenth Chapter.

This present it pleaseth be to go to the difference, and to comprehend brieflie our propounded talke, that we overpasse not anie indication of inviting remedies, if anie yet remaine. Therfore they doe call as differences of bleers, an bleer without inflamation.

e a rotten bleer, and a devouring or corrolive bleer, e an bleer with Bangrena and Crisipelas, and a Cancerous bleer, an bleer with paine, e an bleer boide of paine, e such like, if anie coming forth setteth out the emperike curatio, e thinking no other thing, nameth them differences of bleers, we wil not contend with him, so, we have said a thousand times, y it behoueth not to contend about names, but if he goeth about as it were, to thew anic artificials thing of indications, he is to be taught that all the rehearsed affects be compound, that ther are other differences of a simple and sole bleer, to which there is no other affect ionned,

for if there be binifion with anie abged thing, if the forme of that which did wound be imprinted in the part divided, there that truly be fo many differences of bleers, of oblique, right, retort like a briffle croked like an boke, and fo being enerie maie, and all thefe differences be of the figure . A. gaine, there are athouland other differences of the magnitube for an vicer both is and is also saybe to be bigger or leffer than another, also great & little, also a thoat & a long, a shallow and a beepe, and in everie of these, both that it is more or leffe. fuch a one whether it be in p differece of ipace, or magnitude, or quantitie, or call it after what manner you will, but if this to be, then trulie an vicer equall 02 inequall, that be with the profuncitie of division, for if it channce that the thing being cut in length, the higher parte of the dinifion may go in deplie the lower part to be in the bpper part of the bobie, or contrarie, the higher part of the wound to be in the bpper part, the lower to be deper, alfo thefe, that is to fair, to be binulfed in fome wart, or to fall, and to have bene cut, and where that wound went ouerthipart boder the Chinne, the one part of the bicerate parte to be fæne, the other to be bioden bnoer the fkinne, and that to be in the higher partes of lower, of lives, all thele be differences of bleers. Againe, of the time there are other differences of bleers taken, as an olde oz new bleer, of fmall or long time, and in all thefe, the reason of more & leffe is to be numbiedt. And thefe differences are taken of the nature of the bicer most proper, which are taken of the fubstance of the thing , for those that are taken of the figure and magnitude of Division, and that either in length 102 Depre Ce, 02 in both dimentions, allo in thefe with equas litie or inequalitie, thefe that come outwardly, and hath the place of & without which is not, also of the time in which the bicer is made, for so one is called a new, another an old bleer.

Also of that that either part or all, is not siene or siene, also of the generation, for that is all cut, or all broken, or part cut, and parte broken, and if thou wilt perceive the differences of the place in which the vicer is, as in the end

P.iii.

of a mulcle, or beginning of a mulcle, or miobelt of a mulcle, or that the fkinne is bleerate, or that the bleer be in the liver or bellie, they be for oth differences of vicers not tas ken of the proper nature of them, but of the places in which they are, but when anie faith the bleer is not infected with inflamation, or preffet with fapercrefcent fell, or hollow. and thinketh that they be like those which lately & rehear. feb, be mult of force be beceived in the curative method, for in Breke Phlegmon Elcos, by the forme of speech hath the like figure of interpretation with a little bleer, but pet that Tobich is meant thereby is not alike, for dape and bollowe when we weak of an vicertive Wew thefe proper differences, but Phlegmon is not at all the difference, when as the part may be infected with inflamation, yea, Abbereas there is no bleer, to that I thinke it tawfull to channge the forme of fpech, if thou wilt fate, an bleer with inflamation to have come to anie man, thou thalt hoe nærer than to the nature of the thing, and thalt interpret it more clercly, but not if then halt fate, fome with bigneffe and fome with lit. tlonelle to be made for thou mailt freake more enteentlie. and after the nature of the thing, if thou thalt faiche had a great vicer, and a little, fo that if it maye be done, that the forme of speech be channged, both more convenient to the nature of the thing, and more manifelt to the bearers. the thall not leave of, whereby to may lefte be bone, for the waie to flie deceit in things, is that, to ble befined fpert, therefore what methode may we appoint , in fuch there is to be noted a certain preceptions as it were, a scope, where by the diligent may easilie disterne by and by, whether a. me speaketh of the difference of anie affect, of the iognina of another affect, while come come and aligh, will be mand so will

Therefore let this be to the a difference, that which may severallie and by itselfe fland, that shall never be difference of anie other affect, therefore magnitudge, littlenes, equalitie, inequalitie, time, and agure, be of the number of those which happen to other, but an older, a instantation, and corruption, mage stades severallie and by themselves. At 19216 and distinct many other and to appear to be added in a sangraph to appear to be added in a sangraph.

W. 111.

There

There are certaing affects of our bodies against nature. as chance necessarily to affects, for unto al thefe it followell necessarily of they be either little or great, or equal, or ine qualitoz nelp, or olog, or they appeare emidently or they are hid a not feene. To be infected with inflamation, is not of o fort which bappen to an vicer, as neither to begin to putri flow infected with Bangrena, all those be in the number of difeates, for they are affects against nature, & corrupteth the action. Againe, there are other as it were, differences of bleers spoken of, as a tomenting bleer & a filthie bleer. But bere also is some compound the wed, but after another fort than was fooke of an older infelted windamation of a rots ten bleer, for here inflamation and putrefaction be affeas, their bolour & filthinelle be of the kind of accidents : in like condition whe we fate, Cachochimo vieus, that is, an bicer infested with ill ingec, or an olcer bored with flure or caros Con, p cause is compled with the affect. And hereby it is mas nifelt, that the first & simple imfirmities bois of copasition, be as it were the elements of the curative method, which is now instituted. Therefore the rather I have numbred all fuch infirmities, in our comentaries of the differences of infirmities. Arulie all is one, whether than call the the firth 02 fimple, when that which is first is simple, # that which is fimple is first, & therfore etementarie. There is an indicas tion taken of the differences, although not of all, for a new or olde bicer fle weth nothing, although some thinks contrarie, but these occeive themselves, not other wife than in the order of viet, where they affirme, that there is one indie sation in the beginning another in the augmentation, and ther in the vigor, sanother in the veclination, of which far ing bereafter I that more largely intreate, ther is no caufe tuby here I thouto make more words, yet for all this I wil bere ad f shal ferne ftime peefent. They think fa new blo cer, whe as it is free fro ante other affect, & bath no accident somed with it, both the wanother curation than an old ble cer, Wat y is not for for in y it is onelie an vicer, and no other thing, it is fuch a one as bath no bollownelle, or bosfour os filthand is free from querie other affect, both onelie daid D.titt. require

require the cure of an bleer, whole end let by be, is either buition or abalutination, or coition, or continuation . For I baue a thousand times faio, that thou mailt cal it as thou pleafelt, fo that the thing it felfe be not chaunged, therefore this kinde of bleer, whether it be new oz olde, requireth alwaie the fame curation. That Difference which is taken of the time theweth nothing proper at all . But if the bleer bath bollownesse beplie his under the fkinne, it behoueth to confider whether it be in the higher part, that the matter may reavilie flow out, or in the lower part, fo p it is there Staved. The cure of that bleer where ther is no flure, is like the cure of other . But it behoueth that we make certaine illuing out where there is none, and that is two wates, eis ther the holls wnelle being cut in the pendent place, or elie opened, both the nature of the partes, and also the bignette of the bleer hal thew, when as either of them mult be bone. for if the places themselues make the cutting bangerous, and the bicer thall be great, it is more convenient to open in the pendent place, but other wife it is better to make in. cilion, and wheras there is an illue, let the rolling be begun aboue, and end beneath. The have heretofoze (poken, that the difference of bleers which is taken of all the wounded partes, is berie necessarie to the to the cure, but the indicas tion was of fimiler, this which I now Ipcake of , is as it were of instrumentall, trulie we will in the bokes follow. ing fpeake more largelie of that indication, which is as it were of limiter bodies, og as of inftrumental. Dow we mut noe to the proper differences of bleers, and define of it, whe ther it be overthwart, 02 right, 02 beep, 02 malow, 02 little. oz elle great. Wicers made overthwart, foz that their lips bo nape moze, and are afander, bo require to be moze biligently corned, therefore we mult ble both flitching and bokes. Those that are made in the length of & mulcle, if thou bind it with a roller of two beginnings, thou thalt not nieve eis ther Citching or bokes, but if thou wilt otherwise binds it, ble thou either Aitching or hokes. Few Aitches Wall in this fuffice. And then thalt cure greate bleers with behement deficiating medicines, if thou remembreft that inhich . which before is spoken. The medicines which doe moderate by daye, will abundantly heale small bleers. Deepe vicers be ever also great, therefore they must be rolled with two beginnings, and the sippes of it be spedely adultinated, and those which are both verye deepe and also long, as they are great two wayes, so doe they shew a double indication, therefore they require behement secatives. Petther ione thou the lippes to some together, and rolle it with two beginnings, and take deepe stitches.

In like lost, if there come many differences together, of which enery one bath his indication, it is expedient to vie them all, so & they be not contrary. But if they be contrary among themselves, we have heretosose shewed how it behoveth them to be denied of these, but we will mose largely set it out hereaster. And now it seemeth god in this

splace to enve this third boke: In the fourth, which shall follow, we will dispute of those affectes which for the more part accustome to follow dicers, and with these there shall be set out the curations of inward causes.

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The effect of the same.

- The right method of curing malignant & stubburne Vicers.
- 2 What Vicers be hard to be cured.
- 3 The method of curing an vicer difficill to be cured, by the reason of the intemperancie of the slesh.
- The curation of an vicer, when as the part is exulcerate, with a tumour against nature.
- The method of curing another affect, when as ill humours doe flow to the particle.
- 6 How a man may know in certaine diseases the origi-
- 7 The opinion of Thessalus in the curation of malignant vicers.
- That of time no indication ought to be taken, contrarie to the opinion of Thessalus,
- The curation of malignant vicers, according to the sentence of Hippocrates.
- to be cured before the vicer be taken in hand.
- The curation of those affects that flow to the vicer, according to the sentence of Hippocrates.
- What indication ought to be taken of the scituation and figure of the parts.

The first Chapter.

the parts of the boote of manking, howbeit it hath not one name in them all. For solution of continuities, which come name in them all. For solution of continuitie in the fleshie part, is called an olcer, in the bone a fracture, the Breekes call it Catagma, in the

tierne, a connulfion, the Greekes call it Spalma. There be of the same kindes of Solutions, which the Grækes call Apofpasma, Regma, & Thlasma. Thlasma in the ligament. Apolpalma & Regma in the beines and mulcles, because of ante violent Aroke oz grieuous fall,oz anie other great mos tion, The folution of continuitie, called Ecchimolis, in the Greeke, commeth most eften with concussion and ruption. Sometime folution of continuitie commeth by opening the Diffices of the beines, in Breke named Anaftomalis , Alfo it commeth of that which is called of many Diapedifis, D. ther folutions of continuitie happen of Crofion, in Bræke called Anabrofis. Mut it is a disposition alreadie medled and composed with an other kinde of disease that consisteth in the quantitie of the partes, as befoze bath bene hewen, Johen as we did intreate of hollow vicers, which doe prorede of two caules, that is to faie, of Crition and Crofion. It is manifellie knowen by what meanes exition commeth. And if erofion abound inwardlie, it commeth of Cachochimia, if out wardlie, it is Done either by Grong medi rine of fire, it behoueth then, as is faid before, to take biligent bede, and bifcerne the Cimple bifeales from the com. pound, for to a fimple difeate, a fumple remedic is convent. ent, and to a compound difeate; a compound medi-Cine. it il listuiamet it mo

Also we have said before, what method must be kept to three edpond diseases, yet not with sading it is not impush to know

know the generalitie of the laid method, but to be erercised in all parts thereof. Seeing then that in the same is nade by manner of speaking of sundate perticular methods, because that evere kinds of disease hath his owne methods, then that which resteth of the curation of vicers, must be performed in this twke, taking the beginning here.

Cucrie bleer is ample and alone, without other difpolis tions and affects with it, or it is with some other disposition on, or dinerie, whereof fome have not onelie Airred by the fame bicer, but hath augmented it. The other are, without which the faid bleer cannot be cured . Df the tee haue fpoken here befoze we fhal fpeake in this prefent boke of the dispositions which augmenteth the vicer, in the which speth bouble counsaile of curation, that is to saie, cither to take the faid dispositions all wholie out of the bodie, or to formount the incommoditie that aboundeth in it. The which thing may be eaulie done, if the dispontio be little, but if it be great, bolcer may not be cured, butill & fame disposition be taken awaie. Waherefore we muft biligently confiber, what the faid affects and dispositions be, and how many in number, in taking our beginning, as is fayo befeze . Que. rie bleer is by it felfe alone, or with bollownelle, of the fleth being subject be natural, and that there be nothing betwirt the toyning of the lips, that may let & conglutination there of, which oftentimes happeneth either by haire,a Spiders web, mattier, oyle, 02 fuch lyke things, that may let the toy. ning together.

And these things are as Symptomata and accidents of the sayd wound, which if they be present, may hinder the curation, but if they be not, they let not, but the disposition of the slesh, is cause of that which followeth. For with the same slesh, and by the same, lips that were asunder are clo-

fed, and the hollownelle filled.

It behoueth then that the layo flesh be naturall, because that these two things may be wel and commodiously made perfect. Then it is naturall if it keepe his owne temperament, which thing is common to all other partes, so it be boueth that the fiesh subject be wholie temperate, as well

to close the bleers, as to fill them with flesh . But is that inough I praie you! Buft not the bloud that commeth to it be god alfo, and moderate in quantitie ? I thinke this trulie to be true. For that bloud which is corrupt, docth fo differ from adglutination and filling the field, as also fome time to exulcerate and erove the bodie. And if it be ouer. much in quantitie, it engendereth excrements in the blcers (as we have before spoken,) and hindereth the curation. And also there be the kindes of bleers which are difficill and hard to be cured. The first aboundeth by the butempe. rature of the fleth, being lubied . The lecond by the vice & ill qualitie of the bloud comming to it. The third, of a great measure and quantitie of the said bloud. Dught not the bis willon to be made thus or other wife ? That is to faie, the cause wherefore some vicers are stubburne and difficill to be healed is, for the miffemperance of the fleth erulcerate. or elfe for the gathering of humors buto the bleerate part. Betagaine the midemperate ach ought to be binibed into two differences. The first is, when & flesh being subica is out of his nature onclie in qualitie. The fecond is, whe with the entil qualitie it hath tumoz against nature. The flowing of humours is divided into two differences, that is to fate, into the qualitie and quantitie of humours. Sometime diverle of the laid dispositions are mired toge. ther, and sometime all. But the methode for to cure them, ought not to be given all together, but each one by him. selfe.

The fecond Chapter.



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pD if the distemperance of the siesh bie drie, moderate it with bathing and wetting in temperate water. But at all times that this remedie shall be bled, the end of the bathing and wetting shall be till the particle come ruddie, and rise in a lumpe.

Then cease the bathing and mouting, so, if you bath it as nie moze, you hall close the humour agains that was los

fed, and to you thall profit nothing. Likewife the moiff. ning facultie of medicines ought to be greater than is accu-Romed in a whole part. If the fleth be moze moit than naturall habitude, you must have regard to the contrarie, for the facultie of medicines in y case ought to be deliccatine. and to ble no water. But if thou must wash the bicer, take wine or Pofca, that is to late, Oxicratum, or the tecotion of fome Marve hearbe. Likewife you hall cole the pride of & fleth that is to bot, and heat that which is to colo, you thall know fuch intemperatures, partie by the coulour, and parts lie by fæling of the difeated patient . For fometimes they confeste they feele great heate in the particle, sometime mas nifold colonelle, and so belight themselves in bot or colde medicines. And fometime appeareth rednelle, and fomtime inhitenede. But to diffinguish these thinges, it is not the duetie of this our proponed worke, in the which worke ice thew not the incthod to know the affectes, but to cure them, in such wife y by consequence of words, we bee come buto the faid methode, to knowe the affects. Againe let bs

returne to our purpose.

If anie parts are vicerate with tumour against nature, first the tumour must be cured . Wihat ought to be the curation of all tumours, we thail faie bereafter . Bzelentlie we shall intreate of that which is toyned buto bukind ble cers. But when the lips of the vicers are discoloured and Comewhat hard, they mult be cut buto the whole fleth. But if fuch affect is like to proced, further beliberation mult be had, leaft that which both feme to be repugnant buto nature, thall be cut out, or in longer space to be cured, & with out bonbt in such a case it is god to know & patients mind. For some had rather to be long in curing, than to luffer incision, and other are readie to endure all thinges, so that they may the coner be made whole. Likewise here hal be spoken of the ill juyce which floweth to the exulcerate part, and in as much as it is a malignant and a wicked burnoz, it wall be spoken of bereafter in his owne place. When as therefore the humour which floweth to the blcerate parts, is not farre of noz both abound in qualitie oz quantittes to

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ritie, it thall be then convenient to birect it, and to reffraine the flure which commeth buto it, and also to cole the heate of the parts that be nere the bleer. Furthermoze, pou mult behold the ligature of rolling at the blcer, and leading if to the whole part, as Hyppocrates commandeth in the frace tured bones. Allo that the medicines that are ministred to the fayo vicers, must be moze stronger than they that are applied to a timple bleer. And if the flure of humours wil not faie with convenient medicines, then you muft fake further the cause of the said flure, and take it awaie . If the flure come by weaknesse of the member that receiveth ft, the fayd weaknelle mult be cured . And fuch curations allo that be proper for the bleerate part. But if the cause of the flure be through the abundaunce of p bloud, or of the ill Disposit on of all the bodie, oz of anie of the superiour parts. you must first take awaie the laid causes . The weaknesse of the part, forth of which abundance of ingce both flow, co. meth whole of the intemperancie, a not altogether. Wiheret it followeth, that the vicerate flesh is only intemperate, and not weake and fæble, fometime it chanceth both the one the other. For the great intemperancie is & cause of the ime becilitie of paffected part, the which intemperancie is cured as is aforelaid, in refrigerating the heate, humeding f bap, warming the colo, & beliccating the moift. And if the place be to coloe & moift together, the medicines muft be in war. ming & daying together, & fo of the other intemperances, in putting away every qualitie y furmounteth by his contrarie. The reason is: Cuerie thing y behaueth it felfe wel, is according to nature, not only in living things, but in plats, also in al other things ther is an equality, which & Breeks cal Summetron, without ercelle of at vicious humozs. Hoz the thing where nothing can be taken fro og put to, neither anie part, 02 anie qualitie, it is all perfect in one equalitie: contrariwife, the thing that must have taken fro it, oz elfe somewhat added to it, is not in a naturall & perfect estate. Therefore it is not possible to cure rightlie, but in taking awaie that which is excelled putting to it if which lacketh. In another place we mult speake of & overmuch of lacke

of things, but when anie qualitie is over much, it is necesfarie that the other qualitic contrarie to him ouercome bim againe, and the corruption of humors or intemperancie, bee remoued in refrozing the faid qualitie that wanted , for in roling that which was to bot, thou Galt reffore that which lacketh, s viminith of which was to much abundant. Thus it is necessarie that the curation of the things that are put farre from their naturall habitation, by fome intemperancie, be made perfect againe by thinges of contrarie bertue. And thus the flesh or anie part thereof, wherein is flure of humours, because of weaknesse, ought to be made in this manner, (as is layo before) and when the intemperancie is cured, then proceede to the cure of the bleer, first curing the intemperancie, as if it had come without the vicer : Aby the which thing it is manifelf, that all fuch curation is not proper to the bicer, but to the intemperancie.

Likewise if anie flure of humours happen to the bleerate partes, as wel by the occasion of anie perticular member, as of all the bodie, where onto the blond or anie ill humours doe relort, first, remedie must be had either to the
particle that is cause of the flure, or else to the whole bodie.

Thus then we shall cure first the varices, that are often resorting vato the vicered place, before you cure the vicer, and
then afterward you may the easilier cure the vicer. Likewise in them that have a disease in the splene, or in anie
other notable part, first it behoueth to cure the sayd parte,
and then after to procedue to the curation of the vicer, howbeit none of the curations hereof is proper to the vicer, but
some other affects or dispositions, that either engendereth
the vicer, or that nourisheth and conserveth it.

and say of any to The third Chapter, on against

eal Summetronic intitions excelle of at Digious Business, sice



The now I thinke it time to define that there is no indicatio of outward, oz (as they terms it) of pzimitive causes of curation, but the indication oz curation to have his beginning of the affects it selfe. But those thinges that ought

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ought to be some perticularlic, are found out either of that which the indication theweth, cither of the nature of the affected part, 02 of the temperature of the aire, 02 other like things, but to fpeake brieflie, no indication may be taken of things that be not yet come. But foralimen as we ought to know the affect, that is not manifelt buto be by reason or wit, we are often conftrained to enquire of the extreme and primitive cause. Hoz this occasion the bulgar people supposeth, that the fathe primitive cause is Indication of curation, which is altogether otherwife. As it appeareth likewife in those, where the affect may be exactle knows en. Foz if Ecchymolis, oz an Alcer, oz Grifipelas, oz putres faction, oz Phlegmon, bee in anie parte, it is a superfluous thing to enquire the efficient cause of these biseales, except they be remaining. For in lo boing we thall cure that thing which is alreadie finithed, and thall prohibite the efficient cause to proced anie further. But if the said efficient cause which produced the effect, hath no longer biding there, then we thatt remone awaie the affect . For to put awaie the cause that is not there, it were impossible. Hoz turation appertaineth to the thing prefent, as pronibence to the thing to come. For that thing which both not now burt, neither is to be feared that it will burt hereafter, is out from both the offices of the arte, that is to faie, from curation and pronidence. Wherefore in such thinges there ought to be no fearthing of anic indication, neither pet focure, not to pronibe (as is faro before) not with fanoing the knowledge of the primitive cause, is profitable to be in things bukno. wen. Peuertheleffe the Emperikes take fometime the pais mitine cause as parte of the course of the Disease, that the Orekes call Sindrome, wherein they have observed and er perimented & curation, as in that that hath bene burt with a mad dog, or benimous beatts. And the state of a state of

Thus bot, also some Dogmatists, which both affirme to cure such diseases by experience onesie, without rationall Indication, so, they take the cause primitive, as part of all the Syndrome and universall course; but the primitive cause served nothing to the indication of suring, at

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though it be profitable to knowe of the nature of the bil eafe, to them that have not knowen the nature of benimous beafts, by ble and experience, and thereof taketh indication curatine, trulie the outward cause of curation be ing knowen, both nothing profite to the indication, but to the knowledge of the prefent affect . For put we the cale that we knowe that the venime of a Scorpion is of a color nature, and for that cause, and of a color thing, I take Andication for the remeave, howbeit the case is suth, that I baue no figue, whereby I boe buverstand that the bodie is burt of a Scorpion : it is manifest that if 3 boe knows that the bodie is bart of a Dtoppion, that then I would in force me to warme all the whole bobie, and also the part af fected, without abiding for anie experience, in taking mine indication of the nature of the thing. Wile have beclared in the boke of Dedicaments, wherein it behoueth them to be exercised, that will take anie profit of these present Come mentaries, no fuch facultie can be fout without experience. Truckie it thouto be a gifte of felicitie, if anie having the aght of Litargerium, Caltoreum, oz Cantarides, forthwith to buber fand their bertues: for like as in all things is committed error, as well by those that excede, as by those that lacke, to beere (as the Pourtbe is among the Greekes) this Thiapanfon that is to fair they differ among themfelnes. Also they affirme, that the bertue of medicines is not pet knower, and that after to great experience, the other that suppose and saie, that the saide vertues be knowen onclie by experience. The first speaketh bnotscrætlie, if that be a thing improvent, to affirme a thing impossible, a the other be altogether flupidious, furbie, and folish a Wut for this prefent time we will faie no more, because I have spoken more plainice in the third boke of Eemperamets, also in the bokes of Dedicaments . Denerthelesse for the knows ledge of vifeales, fome primitine caules are profitable, but after that the present disease is altonether knowen, then the cause primitive is totallie broughtable.

meddle and confound both the doctrines (ngether), but the

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Enmerikes ought to be spoken by themselves, and the rece fionals by themselves. Wie much now tall to mind breause we have purposed in this present Commentarie, to intreate of the boarine Rationall although to fome things y we bo faie, we boe not abbe absolutelie that all be not true but one lie after the fentence of the methodicall fort:but that every man ought to adde and reason that thing by himselfer And at this time we have fair that there is no canfe unitine. which is profitable to the Indication curative, although it ferueth well to the knowledge of the difease. And we confelle that the cause primitive is part of the Syndrome, and of all the Comperikes course, that they cure atl Difeales by reason & by experience . But in all & we shall faie hereas? after, it is not necessarie to adde fuch woods. Then let be returne to our first purpose, in taking the principall indication certaine and undoubtfull, whereof we have also been here befoze, as we have faid, that the difeafe prequireth to be cured, indgeth the end wher buto the Surgion ought to intend, and of the same all other indications are taken. Wherefore we have begun to speake, that the said indicas tion bath no manner of affinitie with the cause primitive: for put we the case that anie bleer be come of a flure in a nie part, then it is manifest that the faybe bleer proceedth of corrupt humours, for nature is accultomed to for to boe in difeates, when the purgeth the bodie, and fendeth all the corruption to the fkinne, in fuch fort, that the fkin is vice. rate, and all the bodie purged. Sid hat as co . amias s

of other vicers, wherein no corrupt affect or disposition is, which the Grækes call Cacocthæ. But if it be so, it is evident y no indication is to be taken of the cause which hath excised the vicer, but if the vicious humour remaine, some indication might then be taken of the saide cause, for otherwise it should be an absurbe thing, y that which is no more remaining, shuld require curation, or if he shuld shew suration where there is no newe. Therefore it is a strange thing, and whole against reason, to saie that the indication carative ought to be taken of the cause primitive.

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And to, because that the said Indication is not taken of the same cause, it is evident, that it must be taken of the cause

present.

But what is such an Indications forsoth is a man witt propertie desine it, it is a thing which appertainesh to providence, (which the Greekes call Prophalactice,) but it as nie will abuse the word, it is called Therapeutica. But for as much as of the vicers themselves, certaine be simple, and certaine be hollow, (if a man will viligentlie marke and consider) the curation of them is brought to passe in eschuing and sozesking those things which be hurtfull but to nature. And when we woulde bring anie thing to god successe, we had neede of Patures helpe, as in closing of an Alcer, and regeneration of siesh, in the which things the chiefest care and regard appertaineth unto that part of the arte, which is called Providence, but it is called bulgarly bealing.

And therefore this part of the art that is named Pronis vence, is divided into two kindes . The one is that which both remone awaje the vileale prefent, the other which with Canbeth the bileafe, that it mave not come to his fulnelle . Therefoze the younger Philitions hære doe not bnberstand, that their disputation and contention consisteth onely in names, wherfore if they were Audious in things. they hould finde out that there were two differences of the functions and actions of medicine, that is to late, the discale alreadie come , or to withstand those that are not yet prefent. Then there is no man but be wil confesse, that to cure or to heale, is no other thing, but to take awaie the difeate that is prefent, whether it be Done awaie by the worke of nature of by medicines, but providence is a thing that letteth the vicale, that he may not come, & truelie they which Doc cure the ill humours which come to the bleer, doe minifer the art of medicine by reason and methode, in purging and taking awaie thole things which boe hinder the courle of Pature. And thefe two manners of curing are properlie called in Bræke Prophilactica, (foz they let, as it mas laybe before ,) that the filthie mattier engenbereth

not in the bleer, neither yet overmuch moissure, which may hinder the curation.

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The fourth Chapter.

T is but in vaine truelie, thus carefullie to Ariue about the name, but it is moze conusnient (in my indogement) to give some god method to cure the vicers, such as I have spoken of, as wel in the boke going before, as in this. But I doe much meruaile at the vul-

nelle of Theffalus, writing thus of the coration of bleers, the which are called Cacoetha . The communities of ble cers that continue long time, and that are bucurable, 02 els returne againe after the matter induced, be berie necella. rie, in likewise as in bleers that may not grow together & be closed, it must be considered what is the cause that letteth and procureth the faide growing together, the which cause ought to be taken awaie. But in them that renue & ciccatrile againe, it behoueth to keep the same ciccatrile, that is to faie, in arength, (for fo we have translated To metafuicrinen) and in comforting the fuffering member of all the bodie in common, and in ozdering it, that it endure not tightly, by f remedies appropriate therto. And when Theffalus had propounded fuch wordes in the beginning of his boke of Surgerie, he waiteth afterward moze plainelie of this matter: The bleers that endure long and may not be bealed, oz that renue and come after the ciccatrife, give fuch indications, that is to faie, if they come not to ciccatrife, it behoueth you to let the bnion and comming together, & to renue the bicerate place againe. And after that you have made it like buto a fresh wound, it must behealed as a ble. ding wound. But if the faid cure profit nothing, you ought to mittigate the inflamation, e make as much biligence as you can. But the vicers that come to a ciccatrife, and open againe in their accessions & erulcerations, you ought to cure them like buto the, where there is a frely inflamation, af terward you ought to applie byon the faid bleer a plaister T.iii.

teviafter this is done, you ought to dielle the ciccatrife, and then make the parts about it ware red, in wrapping it as bout with a Malagma made of multard feed, or with some other medicament, that may change the said parts, & make them lesse subject to diseases. And if they cease not with these things, you ought to have cure of all & body, in strengs thening it with diverse exercitations, gettings, and bocifes rations, in commanding the that keepe him, to such things as these be: That is to saie, in manner of living, by diminishing or augmenting, by degrees, in beginning, & bomisting, made by Raphanus. For shall also be white Eliber, and all other thinges which we be in diseases that be difficult to take awaie, which are subject to reason and manner of living. This is the saying of Thessalus.

Pow it is time to consider the stupiditie of the man, (I saic the supiditie) if he thinke he hath sayde well, and the bolomess of him culpable to saic nothing, and by this meanes supposeth to deceive the Readers. But tell mee Thessalus, what is the Indication curative that is taken of an olde Alcer? Trulie I never sound out curation of the olde Alcers, not of the newe, not by time, in what disease so ever it be, but of the affect that I purposed to cure. But if we alsogether regard time, as if the Indication curative were taken of it, the second daic we should give an other indication than the third, tikewise to give the sourth daie another, then the sist, and so of the sixt, all other daies

following.

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For by this meanes we shall no more consider the affect of the disease that we goe about to cure, and the Indication no more to be taken of them, whereby we coulde never thinke of a straunger reason: howe them are the communities of vicers necessarie, that continue a greate while, swing that the time it selfe can indicate nothing at all. How when an Alcer is with erosion that commeth of ill humours, we shall not take an Indication of it after somewhat had not take an Indication at the veries for meaning that out that which we have taken at the veries beginning and dish and allege artifants may show it.

And

And for a truth, that I may not permit fuch an bleer to abide to long time, but at the first I will take awaie the raule thereof. But I cannot confedure what may thewe the time more than the number of Dates, except Theffalus will faie, that to have knowledge of fuch an bleer, we must tarrie the time, but in fuch a cafe be theweth himfelfe alto. gether folith. That is to faie, if he confelle openlie that he knoweth not the first affect, which hath inveterated the ble cer . furthermoze, he mult plaintie allo confelle the Indication curatine to be taken of the difeafe, and the knows ledge of the difease to be taken of other things. But be it fo, that time ferueth fomewhat to the Difeafe, neuertheleffe the Indication curative is not taken of time. But to what purpole ferueth it, if any Wilcer be inueterate, to bo away p which letteth the coition, to renue the place which is pais ned. For thou folish fellow, if for the maligne flure which the Brækes call Cachoethæ, the lippes be affected in fuch fort, what thalt thou profit if thou ove cut them, before thou halt pronided to ftop the flure? Trulie thou halt but make the Alcer wider than it is, as some doe that cure vicers af ter the same manner as thou doeff. Ho; the cause remais ning, which before made the bleer harde and flintie, thou chalt doe no other thing in cutting awaie the lips, but enlarge the vicer. For those which thou cuttest thall be made hard, come again as they were before. Although that prus bent Thessalus bath not added this thing, that the partes of the bleer which are hard, Conie, and discouloured, ought to be cut awaie, but commandeth by an absolute sentence, that those thinges which hinder the cloting of the bleer, ought to be cut awaie and to be renued . But if trulie he had counsailed to take awaie the causes that hinder the adglutination of the bleer, and that this reason were anno cient and olde, I would not accuse him, for it is commanbed almost of all the auncient Phisitions, which doe write of the curation of bleers, by a certaine reason and Dethot, that those causes which one excite the bleers ought to be cut awaie, euen trulie, as of all other difeafes.

For trulie I to thinke it expedient, of the efficient cause

remaining, which exciteth the vicers, ought first to be taken awais. In other vileales, it is not expedient, but chieflie there the curation must be taken in band, where the effistent cause remaineth. And if the sapo Thessalus bath not spoken of the causes that let the conglutination, and bath onelie fpoken of the lips (as he hath faid afterward) it appea reth that he is ignozant of moze than he knoweth, of thole things which appertaineth to the curation of blcers . But it is possible that this alone is the cause which hindereth the cure of the blcer. And it may (as it is afozefaid) be the caule that intemperauncie, which is without a tumour against nature, be in the vicerate partes, and also that it be toyned with a tomour, the which both not require that the lips should be altogether cut awaie . It maye also be the rause that Varix, which is about it, or that the milt which augmenteth it,02 fome bifeale in the liver, and belide this. the weaknesse of the affected part be nothing elle, but a mas nifelt intemperancie.

And belives this, a vicious humour in the bodie, which the Grækes call Cacochimia, and the chiefest of all the causes which may be to the vicers an incommoditie. Truelie great abundance of humours, which the Grækes call Phlethoma, resorting unto the vicer, doeth hinder the curation. But if Thessalus be of that opinion, that the lippes onclis must be taken awaie, I saie, that of many things he knoweth but one alone, which is so evicent, that the shepheards are not ignozant thereof, for if a shepheard sawe the lips of an vicer, hard, slintie, wan, blacke, or a leavie coulour, here

would not bonbt to cut it awaie.

Then for to cut awaie is an case thing, but for to cure by medicines is a greater matter, and that requireth a true methode. Peucrthelesse Thessalus neuer knew howe the tips might be cured by medicines, sor all men consesse that he hath swarued from this part of the art, and as he himselfe hath spewed, it seemeth that he had neither experience nor rational knowledge of medicines, which is a manifest thing by the boke that he hath made of medicines, before rehearsed. But of this one worke consequent, we shall

thall entreate of those things which hie hath not written inell.

And now we doe intend with deliberation to speake of the curation of inneterate olcers, of the which he hath before intreated. Certainlie it had bene better to have called them Cachocthæ, and not inneterate, & the to declare their nature, disposition, and cause of their generation, and the

curation of either of them.

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And first to know the common curation of all bleers, for as much as they be bleers, of the which I have waitten in the third boke, next after the perticular and proper cure of either of them, afterward the kinde of the efficient caule, as 3 have spoken of in this present boke . And although Thestalus bath bone nothing of all these things, yet be both thinke that the blcerate place muft be renued, when it is made like bnto a new wound, to cure it as a bloudie ble cer, what is he that is exercised in the workes of the Arts that boverstandeth not enidentlie, that fuch a doctrine hath bene wzitten by him that neuer cured bleer ? Is it possible that a man may care an inveterate blcer, as pour may cure a bloudie wound, and after be bath made it lyke buto a fresh wound, shall it be in drawing of the bleer together by rollers ? 02 toyning them by Aitches ? 02 neither by the one or by the other? but by convenient medicines? Wilhat is he that knoweth not, that an vicer called Cachoethæ is cauco or hollow, fæing that it is made by corrollon? Is it possible (D fole and impudent Thessalus) that a cas med bleer may grow together, and be abglutinated, before the cauitie be filled with fleft e is not that to cure an bleer as a grane wound? then halt thou the felfe waitten in baine, that bath taken indication to cure caued blcers, not with cloting, but with the filling of & cavitie. But if every bleer called Cachoethæ were not hollowe of it felfe, yet when it is made bloudie in cutting the lips awaie (as thou commaundelt) then of necessitie it is made hollow, and requireth great space betwirt the tips : even in such manner that I cannot lee how thou mailt make them conglus Linate together as a blondie wound : for if thou affaie by 3.5. force.

force and diolence the lippes that are to farre alonder, of necessitie there commeth Phlegmon, which letteth the large lippes to close together. The which thing I suppose, that Thesalus understadeth not. Hor be saith after these words. It the vicer be not bound, thou must mittigate the instammation, for it is necessary that they be not bound, but because that the same is given of Thesalus, and that we passe over so some without any curious examination, it is evident to energy one that he followeth not the communities which he himselfe hath given. Hor is we take that which letteth, we shall take nothing of the communities of innecessity that it be so, and let be trye what followeth. Thesalus

wanteth in this manner.

The bleer that commeth to a ciccatrice halbe cured, in the ercelle, an vicer in fuch a manner halbe cured as they that have bene lately greved with inflammation . Then after, he faith, you must cause the rednesse to come to the parts that are about it, by a plaiffer that he called revolative, which is made of multrad febe. What laift thou mad fole ? if thy flur be bitter and bot, must the place be made red with multarolede, even in fuch forte, that ail the part hall receive flux by the same medicine; that is to say, that it be all bleerate and red ? For the olde writers made the parts that were weakened with abundannce of colde bue mozs, bot againe with warming of them, and making of them red, but thou bleft rubification in all blcers, yea and that without making of any difference. And thus if the ble cer be not cured either by the weaknesse of part, 02 by the making of the flur greater, the thou turnell to another mas ner of curing . For after that thou hall inflamed the part with Pufferd febe, & balt profited nothing, then thou turs nell againe to the curation of all the bodie . Det as 3 laps pole in my judgement, all the countries be cadered & elfas blithed, in fuch things, as well by reason, as by experience, that they know, that all the body thould be first purged of those superflutties, before they boe minister any bot or tharp medicines unto & greued part. Foz all those medicines that

be bot, braine buto them from all partes of the bodie, loke onto Mentolis or bores, and if you doe not first purge the bobie, thou halt leave mattier to flow onto f weake place, that may be brawen by the Charpe medicine, which thing both the Emperikes and also the Dogmatists confesse, and also the auncient writers have estemed it so . For in as much as Thelfalus bath made mention of them, it shall bee no Argunge thing to alleadge to them as witnestes, that it is not lawfull to cure the cie well, before all the reft of the head, neither the head befoze the rell of the bodie. Such was the fentence of Aristotle and Plato, in the cure of difeafes: likewife of Hyppocrates, Diocles, Praxagoras, and Plistonichus, but Thessalus opinion is not so, but commeth first to the composition of Bustarled, and then be bath follicitated and troubled all to bodie, without thewing of anie thing wifely.

Moz when as it is lawfull first to purge all the bodie, and then forthwith to fiede it with wholsome meates, then Thessalus commeth, and vseth for these thinges, vociferations, exercitations, gestings, and chaunge of living, by ceretaine circuites and aces, then he commeth to the vomite made with Raphanus, and for the whole conclusion, he doth minister Eliber. Arulie he himselse doth promise to heale all diseases, even after this sort, veric easilie, but I cannot knows that anie hath bene cured after this manner, either in long space of time, or by buprofible lages.

boar.

Pow then like as we have liene by vie a experience, put we the case that there be one to be cured of a maligne Alecer called Carhoethx, put we the case also, that there is an other that is in god health, except a scratch of his arme, or of anie other place, by meanes whereof there is an vicer or a puttle, then within a little white after there commeth an itch to the partie, and after the puttule is broken, ther commeth a puttle so the partie, and after the puttule is broken, ther commeth a puttle sold of the partie of the puttule is broken, there commeth a puttle of the partie of the parties of the parti

Dothis purpole let derie of The Milas feet and were me in what maner we shill tuce such an vice, I cal it altogether

Cachoethæ, and therefore I will consider what is the visposition and affect of all the whole bodie. If or I will sick
finde out of what kinde of humour this doth come, as well
by the Symptomata of the vicer, as by the signes of the bodie, then forsoth I will purge the said supersuous humor
without tarrying anie longer, least the patient get anie
disease studburne or disobedient to be cured. But the sea of
Thessalus, that observe his preceptes, will tarrie until the
vicer be olde, because it may returne to the wonderous and
meruailous communitie of inveserate vicers, as if it were
not much better to give the communitie of froward vicers,
I doe not meane those that be veterate, shall make maniself the curation.

Afterward the said Thessalions would doe one of both these, either they woulde cut the vicer, and make it as it were fresh, and so bying the parts to adulatination, or else they would first vie the Malagma that is made of mustard-save, and if neither of these profit, they will have their refuge to the vociferations, gestations, and other exercitations, and also to the manner of living that changeth by circuities, and after they will move bomit by Raphanus, and if the vicer be not cured by such things, then they mis wister Eliber, and if the Eliber doe nothing profit, they send the patient into Libia sor change of aire. Thessalus ought to have added this word, after this excellent and singular cureation of rebellious vicers.

For of a truth the Thestalians stand in vociferations, gestations, and other like things, as if they should cure the will habitude of the bodie, (which the Brækes call Cacexia) and not the vice of the humour (that the Brækes call Cachochimia.) Is it not meruaile if they consesse that they know not the vicer Cachochæ, as some as it is made, and that they will tarrie till it be olde, and that often they vie siccatrise, and open againe many times ere they vineerstand what they voe, and how they counsaile those that have the scauers to passe the sit, which shall come the third vaie, or not, they trulic have verie well known the contemplation of the crise, and can sozelæ by it the chiese increasing estands of the crise, and can sozelæ by it the chiese increasing estands.

the vifeate. But lohat channeeth thereof molt oftenetruely it followeth, that the pacients abive in their beds, and confume through their befault , which might bane bene cureb the fecond daye. De a truth we have not onely feine this chaunce, once, twile, oz thaile, but bi. C. times, and whe the first fit was past, we washed the sicke persons that had the feuer, which thing we have feine done of our predecellors & mailters. And confequently we have fuffered them to live without feare in their manner accustomed, as they of thould no more baue the feuer, whome wife Theffalus, which inuented the first opet, that is to fap, not to eate in thee baies. bath dayed and confumed onely through hunger. Then as T contedure be would fiede them a little on y fourth bay, and to nourith them by little and little, in fuch wife, that they o hav but once the fener, would fkant go about their enstomable businesse.

Truely he consumed his pacients alway in their dileales, the which truely very easely might have bene cured. For when an vicer doo swell at the beginning, Thessalus did suffer it to runne a yeare and more, and targed often so long till the said vicer oftentimes produced cicatrice, when as before it might in sewe dates have bene cured, and also he would often open it, to see if it were maligne and subborne to cure. Then after that he began the curation, he purged not southwith & bodie, but first of all vied his Malagma of Pusterdiede, and then his gestes, bociserations, a certaine manners of living, and then his vomit of Raphanus, and last of all Eliber.

Tahat is this I praye you then for to linger a whole yearc? (Now by the living God) it were a great madnelle if we should prolong a moneth to know if the bleer be madigne, and then take in hand the curation, when as the padient in bior bit. daies, at the bettermost, may be cured But what necessite was it to speake of the communitie of bleers inveterate, seeing that nothing may profit the curation thereof? Aruely it were god leaving the communitie Inducatrice, to write of y curation of bleers, I doe not meane inveterate, but such as he suburne and rebellious in cure.

for cometime it happeneth that bleers and diseases be contumations and Aubburne to cure. How be it Indication turation is not taken of this contumacie and rebellion, but it is the disease that geneth the fiest indication of curing. And of the first indicatio, the remedies, as I have declared, are found out. How the way to cure by methode, is y which we vie, in following the aunciet wayters, if so be that meethode is a universall way, which is comon to all perticular things.

Derein Theffalus truly is bequited, for be thinketh that all the knowledge of them, which doe any thing by mes thode, is very methode, which is not lo. for it behoueth that he which both any thing by methode, have notice and knowledge in the like and bultke. Deverthelette the knows ledge of like and bulike is not methode: for neither Ariflotle, noz pet Plato, affirmeth that which Thessalus pare falles to alleader. But now it is not convenient to prone & confute fuch matters: wherefore I will returne agains to the Dethode curatine, and truely I will thew buto you the principle of methode in all curations, and also I will be clare buto you bow & way in all particular things is like, which leadeth from that principle to the ende. Taberfore. although in all diseases there seemeth a proper methode of curing, neuerthelelle there is in all things one comon gender, for it behoveth to begin alwayes at the indication of the difeafe, which we take in hand to cure, & then we mut way and confider, if the cause which excited the disascibe alreadie ceased, or augmenteth the same biseasc. If the sayo cause be eased, then we mult come to the methode, whereof we have here declared : by the which methode thou shalt learne the remedies of an inflammation, and of a fener, and also bow I will shortly intreate of the curation of all difeates. For if nothing be done, thou thalt not take paine to enquire the precedent causes, but that begin onely at the disease. But if any thing be done presently, thou shalt take two indications of curation.

Pow 3 cannot but maruell at the fect of Thessalus, not bicause they misse in such things; but because they ble these

names. Dispathies, Metafincrisis, imbecillities, firmitudes. other fuch names. And if you afke the what fuch names meane, they wot not what to aunf were. Alfo if you afke what that Conifieth, which they call in all inveterate ble ters,in Bræke Metafuncrinem ten texin, they aunf frer neis ther pandently, not yet with confideration. If fo be that it were an auncient name blurped by any of the grekes, perabgenture by thele things we may bnderstad what things they bane witten; and for what intent they have fooken the fame . But because it is a point of their folishnesse, & imputencie, to fave that it is come of the Hipothele of Afclepiades, like as their other becrees, therfore it were a thing most convenient that they interprete their ofone oreames. From whece there is a notable faying among the Brekes: Sincrinestai, Ta somata, cai Thiacrinestai, which meaneth thus, mingle and beuide bodies, as though it were lawfull to blurpe luch little bodies, which they call Atones, pozes. passages individable and bacuate, or finally the insentible and inalterable things to be the first elements, even as they truely doe dayly blurpe. Furthermoze, Theffalus in his canon when he confirmeth the principles , addeth fomething befide that, which was written by Themson, Afclepiades, as far as be boberffandeth, be wapteth not obscurely, but he bath not imitated Afclepiades, altogither in Simitry: that is to fay, that health confifteth in competet and como. beration of fmall cundites or passages, and that curation is no other thing, but a returne to the first amitrie, or comode. ratio of the faid cundits. But Theffalus supposeth of all the Mate & codition of plaid cundits must be changed, & by this opinion both procede the name of Metalincrisis, which may fignifie in effect Metaporopoieleleos in græke, f is mutatio of the state of smal cubits & pozes, but it bio not become him to ble p names of dogmatiffs in place where be comandeth to efchew the bucertaine & barke names.

Then his disciples answereth, y he must not be hard as a dogmatist, who he bleth this name Aphelos in greke, that is to say simply. For of a truth, some of his disciples are accustomed to defend him in this manner, in renocing be to

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another name that is Aphelian, which we frontlate fimples nelle, the which name trucky 3 cannot tell what it fignifieth. For if be fend be againe to another name more folith. which the Brakes call Vioticos, the which as they erpound both fignific tikewife to buto the common people : truck it were as and to fay, Aphelos not gradly or well, but with out Arte oz knowledge, for they which be of speche most lightelt, ble names of artes, buber fome fenfe, that hath no foundation, t when they are bemaunded what they meane, they know not . The which thing those Thestalians cofeste to be their manner and cultome, when we doe obied any thing against them. And for a truth, they will also confesse, that they binderstand not perfectly, what Metacincris is, if it be spoken of the mutation of the smal cundits, which the Brækes call Poropoia, in bebe it Mould have some under fanding, but yet many wayes frivolous and folith. for: our bodies oce not confift of little bodies called Atomes, and of little passages, 02 pozes : but if this were true, it sould not be possible to thewe in what maner, musterd might thange or alter the flate of the fame pozes, t if any of them Bould thew the truth, pet we would not agree unto their fed, because they promiste & they wil be content with their apparent communities : therefore lette them not ble thefe names, neither let them hinder be no moze in our matters. For it is lawfull without the name Metalinerifis to lay in other wordes the curation of inucterate blcers, as the Emperickes doe. The same and classifier a law passed to the

Allo we have beclared in § lecond boke, how they talke of this word Atonias, that is to say, imbecilitie, t yet know not what it meaneth. For if they ble this name as the Emperickes bo, then it should signific nothing else but that the actions are not kept: for if they say that certaine faculties, box governe living creatures, which we tall the annotient writers doe affirme, but yet notwithstading they repugne against the precepts of Asclepiades, talso they propound but the things, to the which the authors doe not agre: they touch the truth a little, yet they command to

slebew it.

But tell me true The Talus, what meaneth this woode Metalinemist if thou laie that it betokeneth to change the pozes, thou art beceined, and supposed bucertaine thinges. But if thou failt that it is a great matter to cure the particle grieued of the bodie, as the man, thou fail no moze tha the Comperikes, except the name. For they doe knowe that men are made whole by medicines, but they know not the cause or reason, by what meanes the remedies restoreth health. For none of the Emperikes can tell, if the facultie of the medicaments chaungeth the pozes, oz if it maketh a Simitrie, 02 if it altereth the qualitie of the Watients pare ticle that is grieued. Dowbeit the Emperikes are difcrete men, if they faie that they know onelie one thing, that is to faie, if they have noted and observed the times, how btilitie bath followed, when the medicament of mustard bath ben ministred to such bleers, and in what time. Devertbelesse they speake not of method, neither pet repugne against it, neither be displeased with the notice thereof, nor dispraise the ancient writers, neither Hyppocrates, but rather praise him, and affirme that he bath faid all thinges well . But Thesalus both not onlie bespise Hyppocrates, but all gother auncient Philitions, neither both be bnberfand & be bath written all the precepts of rebellious bleers, without reas fon, emperiklie. For if he had written them well, then it Goulo haue bene counted a worke most profitable. But it appeareth not of he hath done fo, feeing that he peruerteth o right ozber of remedies, and bleth his remedies to the grice ned part, before he hath prepared the bodie. for this is an argument of great ignozance, fæing y almost it is a princis ple in Chirurgerie, that all the bodie muft be purged of the euill ercrementes, befoze anie ffrong medicine be applyed bnto the affected parte. Hoz who is be y will indge either by reason og experience, fog there is no other third thing to ludge by, in what art to ever it be, noz in anie part of life, be that finde p it is agreable to reason, foz a man to minister Arong & bot medicines to anie particle of the bodie, before be bath purged the bodie of all anotance, e prepared flame to health: for the faid medicine draweth the excrements and luper,

Imperfluities from all the bodie, like as boring of Mento. lis both, t it both fo fallen to the affected part, that it may be scarcelie remoued . Therefoze it must be af ked of thele Theffalions, fro whence this opinion cometh to Theffalus, to write fables as cocerning p curatio of rebellious bleers, fæing that none of the Emperiks, noz pet Kationals, haue written fo before this time. For neither Theffalus himfelfe, neither anie other of his led, dare affirme, that the ozder of fuch remodies, either both agree with experience of reas fon. For neither can they give Indication of time, neither pet of the affect of the bileale. Det for all that, Theffalus is not all together ignozant, because be inbaeth, that the cause of hindereth the ciccatrife mult be confidered and taken as waie, t because also that he inogeth, that this must be done not onelie in vicers, but also in all other difeales, (as the ancient waiters bo admonity.) Wut they and were nothing to the purpole, for they fate alwaies, that we bo not under. Cand them, as if they knew perfeaty the thought of Hyppocrates, and of all the ancients. And they affirme & Theffalus hath a goo opinion, when he faith, that there is a communitie of inneterate vicers, & that Hyppocrates buder. foo it fo, in his boke of Elcers, which waiteth in this ma. ner. It is profitable that the bloud doe flowe continually from the inueterate bleer, when fo cuer it femeth netfull. It were not farre from my purpole, if I hould speak of the subgement and opinion of Hyppocrates, though I have not promifed & I would fo bo in this place. But that which I will faie, thalt be of the interpretation of the wit & know. ledge of the auncient Ibilitions, the which truelie as pet have given no fed, but Audping with ample & pure minde, to invent some thing profitable to mans health. It is well perceined therfore, that they have found fome thing by rea. fon, and fome thing by ble and experience. Then byo they write their inventions, many times without giving reafor thereto, and fometime they bid, and if they bid give anie reason, it was to profit the readers. Hor if they intended to be profitable to their fuccellors, and when as they knew reason of inufting things, then biligentlie they let it forth, ATOL NO

and

and where they thought it oblines, they thought it in perflue ous to rehearle, and therefore let it pake. Dow it is well known but all men, though I hold my peace, that the ancients have loved no verbolitie. For that cause afore recipted, not only Hippocrates, but also all hother ancient Phisticians, sometime not making mention of the middlemost, speaketh of the third thing. For if the first be a signe of the second, the third of necessitie must followe after the second,

And thus oftentimes omitting the first and second, they spake of the third. I have oftentimes declared how the ancients, and chiestie Hyppocrates, have written after this manner. But he that will know and perfective understand the maner of curing, ought to be exercised in their stile and manner of interpreting. For this I will intreate of y which I have purposed.

The fift Chapter,

But of the sphills

D; those Alcers, which (after medicines to them ministred) be not cured, those the Phistitions cal in Græke Cachoethæ, but we cal them maligne and rebellious to cure. But we have spoken in the boke afozesaid, what the curation of vicers is. Therefore in these

kindes of vicers that be maligne, we may vie these names indifferentlie, that is to saie, we call them Cachoethæ, inveterate, or Dinturnus. In like manner the affect of the discass called Cachoethæ, that is to saie, stubburne and rebellious to be cured, that maketh some thing so, our purpose to know, neverthelesse the saids dinturnitie of the saids vicers, because they come againe, or be of long continuance, a ware olde, have no convenient indication of curing, but that must be considered, because the vicerate part is ill as feded, that ill affect being once knowen, the cure is manifest.

But thou wilt alke, how can this be done? trulie if thou wilt heale the vicerate part affected, thou mult first take as waie the abundance and corrupt vicious humors from all

the bodie : for in cleanling awaie the lame, the binturni. tie is taken awaie, but the finding out, which is profitable to be, commeth not first of the Diuturnitie, but of the ill bil position & malignitie of the humour, by meanes whereof thele thee things following, must chiefly be considered, that is, the ligne, the affect, and curation . The figne is the biuturnitie of continuance of the bleer, the affect, is the bicious bumours repairing to the blcer, and the curation is the taking awaie of the faibe bumours . By this meanes you hall finde that the auncient Philitions manie times after the first, made mention of the third, leaving the mid. blemolt, as Hyppocrates bio, whe be faid, it is btill to caule the bloud to flowe out often of inneterate bleers . But it is inutill, that the indication curatine Could be taken of the diuturnitie of the bleer, but of the ill disposition of the bloud. For a little after he faith thus : the vice and enill bloud hindereth greatlie the cure of the faid bleers. Alfo pus trefaction of the bloud, all things that commeth by trans. mutation of the bloud, letteth allo the curation of the layo bleers. And afterward be speaketh of bleers that come not to a cicatrife : The blcers trulie (faith be) may not be clofed together, if the lips and partes that are rounde as bout, be f wart oz blacke, with rotten bloud oz Warifes that causeth the flure, if you cure not the layo partes that be as bout it, they will not come together. And afterward be writeth of the cure of Mariles, and then maketh mention of the purging of all the bodie, as well in woundes as in Elicers, where feare of baunger of putrefaction on, in Bræke called Sphafelos, both remaine, and belides in Elcers called Herpes and Efthioninus, that is to faie, which Doe crode and cafe the fkinne . And thus Hyppocrates is wont to call those vicers, after this forte, wherein anie ill bumour both cause erolin . And thus when he speaketh of them that ensueth, he faith in such wordes : In enerie Al. cer whereas chanceth Crifipelas, all the bodic muft be puri ged . And finallie, if you reade biligentlie the boke of ble cers, you thall finde that he taketh Indication alwaies of & affect of the difeale, tifhe have anie confideration of time,

it is onelie to knowe the affect . And that it is fo, you may know it in the beginning of the fait bake, which concludeth thus: You may not minister anie moist thing to Wicers, what bleers fo ever they be, but wins . Then theweth bee the caufe, (and faith,) Die vicers are næreft to health, and moift the contrarie, then after be faith, it is an bleer for that it is moill, but if it be dap, it is whole. Therfore in all his cure, in as much as be bath constituted the end of at the cure of bleers to be dainelle, it ought to be considered. Then be findeth out the perticular thinges, admonishing be manie times of the fame end, writing in this manner: Enerie wound that is bivided with a cutting Intrument, receiucth medicines in the beginning that ought to be applied to rawe and bloubie wounds, the which Dedicamentes in Oræke is called Engimon, which is, daying, and letteth the wound to come to Suppuration, for it is more brier by the reason of the bloud which floweth out of it. And agagne Hyppocrates fagth, All bleers that are well purged, they come foner to bygneffe and ciccatrise, but if anie fuperfla. ous fleth be grow, it is by the reason of some contusion. And againe be faith, if that anie of the wound cannot confode to. gether, the moilineffe is the cause thereof . In all these layings, Hyppocrates admonisheth bs of the fire Indication curatine of all Wicers: for of a truth, the curation of an Wicer, for as much as it is an bicer, is moderate depnelle, whereof the vemonstration bath bene given in the bake aoina before.

ther affect, whereof the cure ought to proceed, is not like to a simple picer, so, the first curation of such a one as is constand with ante other affect, shall begin first of the same affect, and then at the vicer. Hor if there be either Phlegmon or swart consour, or Ecchymosis, or Erysipilas, or Oedema, in the vicerate part, first you must begin the curation, at one of the sayde affects. Peuerthelesse all men knowe well, that sometimes these Alcers are not well cured, but are made greater, so, that the partes round about the Alcer, is affected either with Phlegmon, either by brusing, either

either with some other tumour, which should have ben first taken awaie, before you had proceeded to the cure of the bl. cer. And for a certaintie, it is not pollible to heale the blcer. if the place where there be, be not first cures. And therefore Hyppocrates putteth be in memorie of those things which be bath fpoken of in the beginning of his boke, and allo of thole things before especified, and of thole that be prefent be writeth thus. and all fiedmittinos ging ad es daren en mi, arus

Querie wound that is divided with a cutting Infirus ment of harpe pointed, receiveth Bedicament called Enze mon, and allo a medicament beliccative, that may let the filthie mattier. But if the fleth be contuled og cut with a blant weapon, remedie mult be ginen in luch wife, that it come fone to suppuratio. For in to boing, it that be the lefte molested and griened with Phlegmon . And also it is ne cellarie that the putrified fleth, which hath bene confused & incifed, come first to impuration, and afterward new fielh to be engendered . My these wordes Hyppocrates theweth manifeltile, that all the affects of the vicerate partes ought to be beliccated, except those where Pus will sobainelye bicede. And lo be going forward, faith, that Puscommeth through some putrefaction. Furthermoze, that all putreface tion commeth through moitures and heate, and therefore the Cataplaines made of Barlie meale (feing that they are bot and moil we will minister it to all biseases, where it is expedient to engender Pus, for the Barlie meale with water and oyle, and likewife bread with oyle, or a fomens tation of much bot water, og & Malagma, called Tetrapharmice, and to conclude, all things that moil and heat, ingen ber Pus. And if in the parts where Ablegmon is, there aris leth pullation, in fuch wife, that there is no hope of the cui ration of the faio parts, without Pusos suppuration, all the auncients trulie applie the fair medicines, and not before. The which thinges Hyppocrates theweth plainely in the wordes before repearled, whereby he commannoeth to ble Dite medicines to the wounded parts, where there is contulion, but they that be with contulion , must be quicklie Drought to Cappuration.

Dozeover, when he faith that all bleers which be not wel mundified s begin agains to increase in them there grows eth Supercrescent fielh, but those that are mundified as they ought to be, cometh fone to ciccatrize, foz in the there growe eth no fuperfluous fleth, ercept there be contufion . Df a truth when be speaketh of contusion, be calleth to mind that which he bath faid befoze . That is, all blesrs require beie medicines, except those be contused . For if you doe applie to the parts where as Phleamon is, a Cataplasma that is bot and moili, it is not done by the fielt and principall reas fon, is as a remedie to the affected part, but to mittigate the accidents . For the remedies of Pollegmon are of delice eatine bertue. Dearken now what Hyppocrates faith: the Cataplasmes for Oedema and Phlegmon, ought to be made of Verbefcum fooden, the leaves of Trifolium, the leaves of Piretron and Polium fodden. All thefe medicaments haue bertue beliccatine, as we have made mention in the boke of fimule Adolicaments.

And to be short, the curation of the parts where Phlegemon is, is done by kinde of these remedies, which both remove altogether the affects. And if the said remedies have left anie thing remaining that will some to suppuration, it is nædfull then to have another medicine which is more strong, to make it somer to come to suppuration, or if y skin that be about be thin, and that thou wilt that the Patient shall be somer eased, you must make incision. The taking awaie of Phlegmon, is by mittigation of Barlie meale, enot curation, so, that sighteth one lie against the disease, but of these differences we will speake hæreaster at large.

Hyppocrates hath commaunded that all vicers shall be described, and that he hath construed it to be the proper end of curation. But now in as much as the indication is taken of the affect, and not of time. If anie described have greater persuation, let him diligentlie reade all the Bokes of Hyppocrates, that he hath written of Alcers, sor he shall perfectle understande, that there is one Indication generall of all Alcers, which were having.

have theweb in the books precedent, and there is no Indicas tion to be taken of time, but of the affectes of the blcers, as Phlegmon, and other luch like accidences, as befoze is efpeciffed . And feing now we are come to the place to fpeake, it is a thing most true, that Hyppocrates bath bene the ingenter, not onelte of that which we have fait befoze, but al. fo of all other things that are to be knowen; to him that wil cure an bicer well. It appeareth trulie that he bath invented the reason and the manner to cure simple bleers, and also the kindes of the affects which confit in drinelle. For either the ill humours refort buto the grieved part, or cla they refort no more buto it. If they come no more, then it ts requilite to belpe and fuccour the grieucd parte, that is, if it be pale, blacke, 02 red, it muft be fcarified, that the cuil bloud may come forth, then afterward because that 3 may ble his wordes, you mult late thereon a Spunge more bay than moil. for 3 Doe thinke, that there is no perfon fo ignozant, but will thinke y a ozie fpunge ought rather to be applyed than a moilf, and allo to ble beliccative medicines. And then if it be requilite for to drawe bloud againe, boe as you have done before, butill the time that health be alto. gether recovered. And if the lips of the vicer appeare hard and Stonie, they must be cut awaie, the which thing is spoken bære.

But if the vicer that is round, be somewhat hollow, you must cut it according to the roundnesse which is swellen, which swelling the Grækes call Apostema, either all the roundnesse, or as much as necessitie requireth, according to the length of the member. Also it is written of all Tumors against nature, that are isyned with an vicer, howe they analy to be cured. Likewise of the Varises, so, they be the occasion that the vicers be so studburne, and hard to be cured, if that anie humour of the said Varises do repaire vinto the vicer. And in like manner when the sture of an humor commeth from all the bodie, he commanded that all the bodie shalbe parged, without taking anie indication of time. Trulie it were a riviculous thing that so many and contrastic Indications should be taken of one communitie. Hor

graunt that time giveth a certaine indication, it is necessary to aske what indication it giveth, and compasse it in a summe, as Thessalians both, which taketh indication of a boote that is bound, that that may be unlosed againe, and that boute that hath a lar, is to be stopped. Likewise in others that are silthie, mundification is to be required, and those that be holow, to be silled with sieth, and those that be equall to be ciccatrized, that which hath supersuous slesh, to be taken away. Thessalus himselfe is author of these but now let him shew that ther is any indication proportioned to the time of the bleer, as there is in all these that we have rehearsed, which is not possible for him: for he biodeth that they should be cut, and a Malagma, made of Pustardsede to be applied unto it.

Metaliccrisis, and after that he promoketh bomit by Raphalous, and then when he findeth no other remedie, he vieth Fliber, and when these nothing prosit, he sendeth the pacient tyke a wyle Philition into Libia, so, chaunge of agre, the which things shal be more plainly spoken of hereafter, whe we shall she with that indication in what disease so ever it be, shall be taken of time. Pet so, all y it shall be good to know the distance of the disease.

The fixt Chapter.



It I wil returns to Hyppocrates, whome I doe greatly mariail at, not onely for his viligence, but also for all other things, t chief ty for that he hath not forgotten that which is to be considered of all Phistitions as tour thing the indications of all viscales. That

is to lay, the indicatio which is taken of the greatnesse and magnitude of the affect, which not onely the epethodicians dance permitted (this is to be maruailed at) but also many of the Mationales, year, and of the Emperickes, although it

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be after another fort. For appen they farthef they have the Avered the tuncontion in the course of the blow, they confife then manifelly, that they bane no regarde of other thines that specare in the affected part, for to come to fuch? evacuation. But I one not fay thus, that purgation is evac enations the which is no indication of the course of p blond but for bicaufe wee muft sometime have confideration to the letting forth of bloud, although there be no course of bloud prefent which may flow to b greued part: for toben the viscase is very frong, there is none which bnberdane beth the arte of incoicine, but will let blond. And trucky the Emperiches themselves, let bloud Eben any is fallen from an high place, or when there is any part fore brused & hart with any wound, though the pacient were whole and found before, and without superfluitie of bloud. By the which it appeareth, that it is not the flowing of the bloud to the affected parte, which giveth indication, but the magnitube and behemecie of the dileafe the force of b Areathes. ercepting pet from our talke, children As for example. 36 a man be whole and found, and without any maner of burt, and having abundance of blond, it is not necessarie because of his abundance to take his blond from bim . Ho, there is no indication to be taken of the bloud, for because the man is whole, for to fuch men fasting both profit, e small eating, and fometime Burgation oz bathing and Frications may luffile. Letting of bloud is not necestary to luch, as & Cms perickes fay.

Likewise Purgation is not god in the onely abundace of humours, for even as letting of bloud is done either for abundance of bloud or for the magnitude of the disease, so is purgation given either for the abundance of ill humours or for the soice of the disease. As touching letting of bloud we have spoken of in another boke, and shall doe agains hereaster. But in this present boke I will speake of purgatios, for they that be diseased, require them, not onely be cause it doth evacuate the noysome and supersuous humours with the which the bodie is grieved, but also put teth south and clenseth the excrements within the bodie.

And for this cause Hyppocates as well in his other works as in that he hath written of Alcers, considereth the behaviored and Arength of the viscale, whereof he taketh Incitation of purging, and sayth thus.

and allosto wounder of the bead, of the bellie, and of the ioynts, and where there is daunger of the rottennesse of the bones, or where stitching behoveth in wounder, or where crossons be, or where Harpis & other affects be, which him bereth the curation of Alcers, and also where rolling must be bled.

ons are profitable both to wounds and Allcers, at all times when they be great and gricuous. Formot onelie the layouffeds, but other bee made great and gricuous, three manner of waies, that is, either through the excellence of the afflicted part, either else through the greatnesse of the afflicted part, either else through the greatnesse of the affect, or else because the said affects are Cacoether (that is to said a hard to be cureds) in the said and a said and a side?

Hyppocrates hath made mention of all these thinges perticularlies, when he dyo intreate of woundes of the head and bellie, and of the excellencie and dignitic of hurt parts. I thinke it is manifest to all men, that he must be onderstode, not quelie the lower bellie, but also the superiour, so in dividing the Arunke of mannes bodies, which is betwirt the necke and the legges, is two greate capacities.

Disphragma and the fernior wider the Thorax, and showe Disphragma, and the fernior wider Disphragma, but Os Publics to Remoneum, inhick constreth the infoarce parts of the bellis. And for certains, those mountes which hath pearced within the Thorax or within Peritoneum, is veried angerous, thisfelie if unic of the infoarce parts be wounded. Likelate there are veriefelve, but they one know that the woundes of the inquites are Cachoctha, and or chards to be cured: Which thinges the Emperikes imperitand one sie by experience and they that have find chard have attained to the knowledge of manners bodie, where they have attained to the knowledge of manners bodie,

sweetland their things by the nature of the burt participation in tendonic and Comowie parts, where bones are boto of flesh, thorows great damager of paine, waking, and privation of rest, and also of convulsion. Such woundes as their be, and such as be sticked, that is to saie, those that are sulface that they not sticking, or at the test, of binding or rolling, transies purgations.

Die bane veclared in the tall boke, that all the greater wounds ought to be toyned together, either by fitching oz by binding. Likewife the bleers where there is daunger of corruptio of the bones are oftentimes toyned with areat inflamations. Allo they that proceede of ill humours, be Cachoethagant with eroffen . Alfo Herpetes come of chos terike bumours and all other olde vicers come of fuch like saule. Therefore in all the vicers before especified, Hyppocraces commandeth to purge by the bellie, and afterward be abouth these wordes . In all bleers whereto Grifipelas is come the bodie must be purged in that part most profitable for the bleer, so that the purgation be made either by the upper partes of elfe by the lower, which difference her bath fet forth in the bake of Dumours, where he commans beth to fourne awais the humour to the contrarie parte. As for example. Where is a great flur that commeth to one part of the bodie tohere there is ambleen, it behoueth to make another in the contrarie parts, and thereof he fpeaks sth in the faithbolke. anonal and das adam add function us

runne to the lozepart, we shall make constitute partitlet is to laie, if the place be in the opper parts, by purging bownward, and if the in the modifier partes, by purging the opper dentricient mutifishe slave her next partes, by purging the opper dentricient mutifishe slave her next experiments of drive it out by the next partes, seeing that the passages be the next places, seeing that the accesse and attraction of purging medicines is more rase and prompt, to remove those things that be next, rather than those thinges that be farre of, the subject reason belongeth to another part of the art, which entreateth of purging medicines, thereore heres

bereafter it shall be beclared and made perfect.

Bow I will thew the force, or if you will call it the magnitude of the difeate, to be appointed for a certaine inbication of taking away bloud or giving purgation . And alfo that Hippocrates, was the first inventer of the lays indication, I will speake in the bokes following of diseales, and in this boke I will fpeake of bleers . I have alreadie Spoken of Burgations. For leing that every difeale is gree uous thee maner of wayes, it is either for the ercellencie and noblenelle of the part, og fog the magnitude of faffed. De for the frowardnelle of the fame affect, called in Brette Cacoethia. Hippocrates bath made mencion of all thefe things where he fpeaketh of Burgations . But some perchaunce will fay, Dow then tooth not Hippocrates, councell bs to take away the bloud for thefe caufes aboue especified: By my indgement be commannoeth them thus, but in felo wordes, and that not without demonstration, as he and all the auncients were accustomed to boe. Thou Shalt buber. Stand that it is fo, if that thou will reade againe bis words. that are thefe. In enery freth wound, except it be in the belly, it is expedient to let bloud flow out of it, moze or lette. For by that meanes the wound thall be leffe grienous, the inflamation leffe, and all the places about it . But if thou thalt remember bereafter those wozdes that be wait when be did entreate if vicers and also those thinges that be bath propounded in all his other bokes, that is to far, how that a Bhilition ought to be an imitatoz and follower, not onely of nature, but also of those things which shalbe profitable, when they come to their naturall Cate . Then thou Chalt plainly bnoerstab the minde of Hippocrates, and also how that bloud ought to be drawen when wounds be great : but if out of fuch wounds bloud doth not flow, especially when as it is a thing molt convenient, then thou must abbe and Inpply those thinges that be neverall and necessarie. The matter that followeth, be conforneth it with that which is abonelapoe. 49 5 51 col ling dans

Also it is profitable that from inveterate bleers, bloud doe flow, and also from the parts which are about them.

But foralmuch as he hath faid before, that bloud thould flow from every grane wound, except that he made mencion now of inveterate vleers, it would fame to fome that he byd entreate onely of grane and fresh wounds. Therefore he did well adde this, (that is to say) how that it is a thing most mate to draw bloud from inveterate pleers. Therefore now faing that the doctrine which we have taken of him is true and firme: that is to say, how a flur beginning at the contrary parts, ought to be drawen, thow that which is alreadic fired in the partie, ought to be purged, either from the payned part, or from the part nert but it: therefore it is now ease for by to conclude of the destraction of bloud, how that in the beginning it ought to be done in the part farre of, and then in the bleerate parts.

Furthermoze, if you oce aobe bnto thele which I haus before spoken, bow that Hippocrates, conselleth to enacuate the superfluous humour, and that betraction of bloud ought to be bled when it furmounteth, and that a medicament pught to be given, which hath vertue to purge humours Chollerike, Welancholicke, and Phlegmatike : Det hane in remembraunce all these words, bow that none of them is the curation of bleers, no not fo much as of an bleer, but rather of Cacochimia, that is consund with the blcer, 02 of Plethor, 02 of Phlegmon, 02 of Herpis, 02 other like disposition ons: Beither yet be not forgetfull of this thing, that is to fay, that none of the accidents of the bleer giveth fuch proper indication, as magnitude . In the boke precedent, we have intreated of vicers, wherein we have beclared all the differences of bleers, bow many, and what they be, a what is the indication of either of the. Howbeit, I have not for ken in the laide boke, bow the indication of purging is taken of the behemencie of the bisease, bisause it should not be to much proliritie & Demonstration. Beither in the laide boke, I have connired the curation of all the bodie with the bleers, but get I have beclared in this prefent boke, in as much as it was agreable and btill for my purpole. ad I life it is prefitable that learn inneterate blower, it ast

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The seauenth Chapter.

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Dalles

At the firme and perfect demonstration of this kinde of Indication, which is taken of the vehemencie of the disease, that be the week ed hereafter. In like maner, the indication which is take of hage, that which is take of purging humans. Likewise the India

cation which is taken of the affliced parts, that be declared in the bookes which follow. But as yet we have onlie made mention of the curative Andication that may be taken of the nature of the faid parts, that is to faie, of temperance & substance. But trulie we have nothing touched the Indication, which is taken of the scituation & sigure of the partes. Therefore we will speake of the indications that be prosected for the curation of Alcers. The part trulie that hath shape and quicke senses, ought as much as is possible to be cured without dolour or paine. But the Anodinon of such remedies is spoken of in the Boke which entreateth of the simple medicaments.

But he that bath but finall fenfes, and those that be not quicke, may(if the difeale require) fuffer frong medicines. But we mult have regard and confideration to the firength of the principal member, whereof we will more copionilie pereafter beclare, when as we thall have occasion to speake of Phlegmon. But if it be not a principall member, furelie Without Daunger you may minifter bnto it fuch medicines as mittigate and aff wage, the Greeks call them Calasticke, subereof we will plaintie and moze at large beclare beres after. At this prefent we will beclare the indication which is taken of the frituation and figure of the partes, and then we wil finish and conclude this fourth boke. For this cause have we excogitated and invented certaine medicines that must be given to bim that bath his bentricle blcerate, the tobich medicines muft be bronkemat once, but to him that bath his throate olderate sither must be ministered

at funday times by little and little, because of the passing which bringeth great bilitie to the bleer, neither they must be ministred so, a in such case, as to him that bath his beneticle bleerate.

Likewise we have beclared by the lituation and figure of the faid part, that fuch medicines ought to be made groffer and thick , a moze clammy than the other, because that the throte is a passage of things that is caten and bronken. And for that cause remedies which may conjoyne & cleane on everie five of it, is most convenient, and not fuch as are thinne and cafe to flibe away. for the thicke are alwaies about the parts and the clammy boe cleans buto it. Like, wife bleers that are in the thick intellines, have more needs of medicines which are call out by the fundament, in ale much as they be nert buto it . But the vicers that are in the thin intestines, because they be faroest from the fundament, require both medicines, that is to lay, thole that are recened by the mouth, and those that are call in by the fun-Dament. Bow truly the comon indication of all the interior parts is, that we ought to chose things that be most famile liar to the nature of man, be they meates or medicaments, and to eschew those things which be contrarie unto it. Although to Elcers which bee in the outwarde partes, the ble of luch medicaments be not burtfull, as Acrugo, 25 Vítum, æris Squama, Cadmia, Pomphilix, Litarge & Cerussa. Det they ought not to be ministred to the bleers of the inward parts, of whose nature we have written in the boke of temperaments, and in the boke of simple medicines. But if we go about to glutinate the bleer, and bying it to a ticcatrile, we mult chose glutinative medicines, & fuch as will not cause erolion. But if we will clense the bicer, we mult ble things absterline, and such as wil absterge it mos Derately, as raw Honey, which of al things for this purpole is the chiefelt, d direction and constitute the constitute of account in

But as touching adftingent potions called Austerz, and other such like alimentes, they be knowen but all men. This word Auster, is called Stiphos in Greeke, that is to say, little astringent, and that which is sower or bitter, is called

be taken without vanger, are speken of in the woke of Devitaments. Pewerthelike I wil their some forme of wholfome Gedicaments so, the inward vicers, which are these, namelie, Hipocystis, Balaustium, Cyrim Punicorum, Galla, Malicorum, Teura Samia, Lemnium Sigillum, Rosarum Succus, Acacia, so ther of like kinde, which be profitable so; inward vicers, and you must minister the said medicaments with some decotion of adstringent things, as of Duinces, Lentis ke, or the tops of Rubus, or of Ames, or greene mirtills, or with adstringent Wine. It is now manifest, and I thinke none is so ignorant, but will inoge that he must eschue drinking of wine if there be Phlegmon, or else there is no daunger.

In like maner it is enibent that the faid Bedicaments mult be prepared & received with Decoction of meilt things. Also you must mire gumme Tragacanthen in those medicines which are for the vicers in Gula, you must vie Bar, gariles in the Wicers that are in the partes called Fauces and Parifthmia, but if the bleer bee in Afpera Arteria, cal. led Trachia, then the Patient mult be laged bpzight, and keepe the medicine long time in his mouth, in lofing all the mustles that be in that place, for in lo boing some part of medicament will flow by little and little to the gricuco parte. For when the lapde Afpera Arteria is in his natus rall flate, or in goo bealth, then we may eafilie know when anie potion palleth through it . For like as the must take bede when as it is in goo bealth, least anie flure fall that wate which mape burt it : to in like manner we must beivare when it is grieved, leaft anie thing doe fall that waie which may promoke the cough : then it fæmeth that the Indications of it are taken of the leituation and forme of the part.

Allo Ponic mult be mingled in all Pedicaments which are opposited for the Meer in the Thorax and Lungs. Therefore if we ble all sugent medicines, they will remaine in the bellie. Then the instrument which is profitable for the vigestion and distribution of the said medicamets

over all the bodic that be bonie. Also it being mingled with the faid medicines, shall be occasion of their quicke pallage over the bodie, neither thall it anie thing anoie or burt the bleer. In like manner if there be an vicer in the bladder & in the raines, honie and fuch as pronoketh brine mult bee mingled with the faid medicines. But 3 thinke that it is apparant to all men, though they take not me the author of the same, bow that the vicerate partes may be differned oz knowen by their lubstance, action, btilitie, scituation, and figure. The which things trulie haue ben amplie Declared in the bake which entreateth of the figures of the affected parts, but now there is no time to talke of them, therefore I will returne to the method of curation . Also I saie and affirme, that not onelie thefe abone rehearfed, but alfo mas ny other, be the indications of the figure, and scituation of the partes. For you cannot well and cradlie binde the afer fedeb part, befoze ye take indication either of the figure, 02 fcituation, 02 of them both. Reither can you fet the pipe of a cliffer well, before re take fuch Indication. What thould 3 make mention of Argalia, speciallie when as you cannot. minister it before you perfectlie knowe the scituation and figure of the bladder. Then trulie by thefe things it doth manifefflie appeare, that the affected part giueth indication on to the curation . But in ruptures truelic, which the Brekes call Regmata, many Indications may be taken to one purpole, and principallie the indication that is taken of the scituation ought to be considered . for the ruptions that be bid in the deapth of the bodie, require other curatis ons than the woundes which appeare outwardlie, and for because they be such as be with Ecchimosis, or contusion as bout the broken fleft, therefore they beclare binerfe Inbis cations curatine. For alwaies the Indications curatine bo and were to the number of the affects, wheref we wil their moze copioudic bæreafter, when we thall fpeake of 10 hteg. mon, bow that the affects that are in the pape places of the bodie, requireth fronger medicines than those in the opper parts. Then at the leaft 3 iudge it to be manifelt, that it is necessarie that the strength of the medicamentes that

that are ministred outwardlie ought to be resolued, when the affected part which should be cured by those, is hid in \$ Deapth and profunditie of the bodie. Therefore it behoueth to augment the bertue of the fame medicaments, fo that be the vallage thereof it may be flaked. Certainlie Ecchimofis both indicate enacuation for the remedie of the cure. Witherefore medicamentes that will moderattie beate and brie, be most convenient for it. for they that de vehement. lie brie, trulie bo refolue and bigeff more at the beginning than they which brie but fimplie. But' I will fpeake beres after fomewhat of this difeale, which is difficill and ferious to cure. But of that which did pertains to the matter wee baue largelie Spoken of. Truelie those medicamentes that moiffeth and heateth moze than they, which the Brakes call Calasticke. Also those which doe somewhat to beinesse, which the Breches call Suntatica, be the chiefe and princis pall remedies for all Ecchimofis . But we must take hebe the medicines do cleave to the ruptions that are in the berps nelle of the botie, and allo that they be of Grong vertue, \$ that they be tharpe and fuch as will digeft : and to speake brieflie, fuch medicines ought to be of great force, inalmuch as Ecchimolis is in the deepnelle of the bodie and far from the fkin. In fuch affects the ble of a cucurbite is profitable, which is an indrument invented of Philitions, to cause ble cerate attraction. And when Ecchimofis is digested by the ble of a cucurbit, then you may minister those things which may briethe broken fleth, and contopne it with ligature, node that which may coagulate and togne the wounde to. gether, for Ecchimofis being relotued and digelled, the broken flel Ghall coaquiate together . But if it be refolued, then corruption bredeth in it, and occupieth the space that is betweene the lippes of the wounde, to that the ruption cannot close. Wiberefoze thele aboue rehearled , beclare buto be all causes howe fmatt so euer they bee .

For although some hath had rigour, or though the bostie hath bone overthrowen by some Frauer, so that there bath not bene god concocion, or that it hath bone

petatigated and wearied, then immediatlie there shall be paine in the part where the ruption and wound is, because that the said ruption hath bene tatelie idyned together, but not so substantiallie, because of time. Wherfore it followeth that a little thing may easilie part them, a sil the place againe with supersuous humours. But what engendereth in such wounds or ruptions, nothing but new Ecchimosis, and much like but the first. That is to saie, when the slesh was sirst broken, except that this Ecchimosis that is new, of more and corrupter mattier than that which was at the beginning, which came of bloud, and therefore now this is more easilie digested and resolved than that which was at the beginning. And thus y which we have spoken bethere to shall suffice so the disputation of Wicers, a thus

we conclude this fourth Boke of our The rapeutike methode, called Methodals

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THE FIFT BOOKE. of Galen, called in Greeke

θεραπευτικού, and in Latine, Metho-

The effect of the same.

- The euration of vicers which chaunce in the fleshie partes, and then the curation of Vicers in the Infrumentall partes.
- of the ruption of a veine or Arteric,

t forthe confidence that energy Talent, in to be

- How a fluxe of blond may flaie by derivation of
- The Medicaments that wil make a crust which doth much to the stopping of a flux of bloud.
- of fpitting and distillation of bloud.

(senona)

- 6 The curation of Vicers in the pudend places.
- 7 The curation of a veine or divided Arterie.
- The rejecting of bloud both from other parts of also

The first Chapter.

Ceing that in the two last bokes we have taught how anie that! rightle cure Alcers, we will by the waie thew, that all other Phistions which ble the arte, not searching out the Clementes of those simple particulars in bs, cannot cure anic thing one.

lie by reason, but yet least of all other those which profeste Theffalus pottrine. The reft which are by mere experience onelie taught, suppose, that at the least those Wicers which are in diverfe partes, are to bee cured by diverfe reafons. But those that followe Theffalus, (as their Captaine) for his excellent wifedome, thinke that everie Alcer, in what parte of the bodie lo ener it be, requireth like curation: for if it be hollowe, they faie it mutt be filled with flech , if it be equall, then to be ciccatrized, if there be fupercref. cent fleth, then that fleth mult be biminifhed, if it be blou. vie and new, then it mult be adglutinated : As though he that tenew this, mult of force enre rightlie, or that this reason were buknowen to the common people, when as there is none that is beerein ignozaunt. But they bnoers fand not howe the hollownelle is to be filled with fieth. neither howe that which is filled ought to be ciccatrized. or to take awaie that is overmuch encrealed, or to ione together that which is pure and bloubie without hollow. nelle: fuch workes trulie are propertie appertaining to the art of Dedicine, found out by the belpe cither of Reason oz Erperience, oz both.

Therefore repeating againe, let us briefelie over-runne those things, wherby the beginning of these which are to be spoken, may be somed with the air of those which we have alreadie set out. The have occlared that everie Wicer requireth deliceative medicines, but that which hath hollows nesse, beside that, it needs hollows nesse, beside that, it needs hollows quire absertives: that which requireth to have the supposioned together, such is a grane wound, called in Graks

Enema)

Enema) both afke both moze byging medicines, and also that be gentle affringent without anie abstersion.

Furthermoze, those vicers which niede to bie ciccatrized, require not anclie yet moze deping incoicines, but alfo frong altringent remedies, and whereas there is supercreteent field against nature, there are required sharps
and abating medicines, such of necessitie bie hot and drie.
If anie accident bie toyned with the Micer, the Indication
of curation must bee taken of the nature thereof, and of
this all the faculties of medicines also to bie had. If there
should superfluous mattier growe in the Micer, it behow
neth to have medicines which should take it a waie, and
such have a greate deale more absertive vertue than some

incarnatine medicines baue.

Also if there be læne more copious moissure, there is næde of a medicine moze deficcative, but yet not to creade his kinde, and if the medicine shoulde be alutinative, it ought to be baying and aftringent, if it Chall incarnate, it mult be deficcative, and some thing absterfine, and fo in all other, as is alreadie declared . Also if the Aeth subject Chould be intemperate, first truelie we must cure this in, temperatnelle, that which is brier, by medicines bumedine. the moill, by deliceatines. Also that which is hot by refrie geratives, the solde, by medicines that are bot. And if by confunction of the qualities, the fielh be intemperate, it must be cured by ministring a contrario medicine, which hath double qualities, for this one thing is common to all affects again a nature, that they cannot come againe to their owne nature, without such medicines as have contrarie qualitie.

furthermore, at this time the causes of these intemperatives are to be considered, whether these becommon to all the whole bodie, or else proper of some partes, which should insest the vicerate member by societie, the Grakes salt it Suppathia. First of all trulie, the cause that nourished this intemperatuelle, is to be cured, and after that the intemperatuelle it selfe which is now made, for this indication, is common to all such as spring of anie cause.

L.iiii,

taken of the differences of vicers, and also those which are taken of the temparament of the ficke bodie, have a contrarie reason, so, those Indications seing they are taken of those things which are against nature, declare that all contrarie things must be applied: these Indications because they are taken of natures selfe, shew that like things must be bled, so, if how much the part is drier, so much the more it requireth to be dried, that which is lesse drie, is lesse to be dried. In like sort trulie it is declared in making hot or colder speither have welet passe that of the excellence of the member or contrarie state. Also to the sharpnesse or dulinesse of seeing, there is to be had a contrarie scope of curing.

The fecond Chapter,



Perefore we will now consider that which remaineth of the curation of this kinde of infirmities, we call this kinde, for more eutdent doctrines lake, solution of buitie, neither is it anie matter, if thou call it so lution of continuitie. This kinde doth not

onelie happen in the fimiler and fimple partes, but also in the compound and inftrumentall, but yet there be other invications of remedies taken of the fimile partes, then of the Intrumentall of which they that follow Hyppocrates methode, know both, because they know the natures of both partes. But those that follow Erasiliratus and Herophilus, have but one Indication, that is to fate, that which is tas ken of the Infrumentall partes. Wherefoze they have no certaine method in thefe, which follow whatfocuer indications are taken of the bodie, or ficknesse, bot, coloe, moist, or byle, but get they are not ignozant of the Indications taken of the forme, polition, excellencie, quicke faling of the part, 02 those which are contrarie. That which we faie shall be more manifest if we fet out the the partes themselues, Therefoze because alreavie abundantlie we have entreated of those Alkers, chieflic which happen in the fleshie

partes, it is time to speake of them which channe in the beine and arterie, and nerne, and not of thele ablolutelie by themselves, but as they are in the intrumentall partes of man . Taherefoze if anie bath a greate arterie og beine mounded, & there followeth prefentlie great flur of blond, and the wound in the beine will hardlie be glutinated in the arterie, it can more hardlie be bone, as many Philitions suppose, but peraduenture cannot be done at all. Therfore we must againe speake of either of them, and first of the flure of bloud, and nert of abglutination . But for that fuch flores are caufed by Anaftomafin and Diepedefin, as the prefentlie beclare, it shall not be from our purpole, for that they both have a common cure, to make mention of them in this place, although they Come to be another kinde of difeafe, trulie the bloud floweth out of the beine oz artes rie, the mouth of them being opened, og their coate diuided, by as I may tearme it, Brained or lent out in manner of I weate, furelie the coate of the is binined either by woun-Ding, 02 contusion, 02 ruption, 02 erosion. Anastomasis hape peneth, both through the imbecilitie of the bellels, and also through the plentie of bloud which breaketh to the mouth of it with violence, furthermoze by anie thing comming outwardlie, hauing a Garpe qualitie.

Diapedelis commeth when as the coate is made more thin, and the blond attenuated, and furthermore, it may come to the mouth of anie of the small beines being opened. Therefore we must speake of either affect by himselfe, and first of all of that division which we have sayo to come of erosion or wounding, or contuston, or ruption, so that those things which doe wound are edged twies, and apt to cutte, those that make contuston are heavie and harde, those that cause ruption, doe it by straining, the same both also the vehemencie of anie action, the abundance of ill suggest, humours, not in respect of the strength,

but for that it is not contained in his bellells.

Also anie heavie or hard thing falling from above, entering in, for anie such thing when the vessels or veines are emptie, or else containing but a small substaunce entering

in it, if it bath an object which is haro, it canfeth contusion, if the bellell be full it benfeth it, befoze it maketh rotulions When that which happeneth is like, as if thou dibdelt filla bottle or bladder, and biddelf let a frone fall on it, or elle violently bibbelt Grike it against a Cone truely the tihe to this is that which happeneth to falles from aboue, for loke what respects the bottle bath to the stone, the same bath the man buto the ground, and wholoeuer breaketh any beffelis of the lungs, with great and mod behement clamour, mult refer the ill received, buto the violece of the action. An like manner be which bath broke any selfells (that is to lay, a. up beine oz arterie) by bearing a great burden, oz by going about to lift it on his Choulder, oz elfe to lift it bp with his bands, fo much the cather, to whome it happeneth of molt fwift running, oz most Grong leaping, oz other wife, any part being violently extended . For it is like as if one thould firetch out a rope, of leather, though many beffelles are broken because they containe not the bloud in the, chiefe ly when it is flatulent, as may appeare both in bogs-beads which full of mult, boe oftentimes breake, allo in other of most strong bodies.

The third Chapters

wounding, clamour, fall, or contaken, the wounding, clamour, fall, or contaken, the cause of these truely doe cease, but if it come of aboundance, it may againe happen that the bestell may be ruptured, the officient cause is yet remayning, a also in this affect, abundance truly is to be enacuated, then the bloud to be suppressed, and after the block to be cured, but where as the efficient cause is ceased, there the bloud is first to be stended, and after the block is to be cured. How therefore, will the slench the bloud-truely by stopping the ruptured bestel, the bloud that was carred by it being anerted and conneised to another place, sor if the bloud should be carted to the place but which it dyd in the beginning slow, and that the

mouth:

mouth of the bellell be in like forte even the man truelie being bered with the flure, thall foner die than the flure of bloud that ceale, furelte p wounds wit be closed, if the fides which are binived be brought together, at that the mouth of it be ftopped, and the floes of the wounde closed by the belve of our bands, if we may come to it with ligature, 02 fuch remedies as are colde and aftringent. Reither is it lawfull to flitch the wound of a beine oz arterie, as they afe firme, who fate that no Indication is to be taken of the Substance and nature of the wounded part, the mouth of the vestell thall be stopped, the bloud bring then contealed, the Grækes call it Thombros, and also by things outwardie applied on both fides about, may be put byon it, and allo in many wounds the Chin it felfe, og what elfe we mirt with it, fuch are linaments, in Greeke called Motos, & those me Dicines, because they have a clammie and grose substance, Doe Coppe the pozes, the Grekes name them Emphialtica, as also medicines which make a cruft, which the Greekes name Efcharan. The olde Philitions Despiled thele in fuch like wounds, as it were a great leopardie. Thele also are Done, not onelie by the fire it felle, but also with medicines having a firie facultie, and the mouth of the beffell is flop. ped by thele medicines, the bloud trulie hall be auerted and turned to other members; both being damen buto the next partes, and also by reunision to the contrarie, the Brekes call that Parochetenfis, but this Stuti Pafis, and these also bee invented of Hyppocrates, being berilie the common remedies of all immoderate enacuation. Deriua Rion is made buto the next parts, when as that which is bois Ded is enacuated by the nofetheilles. Alfo renulfion to the contrarie partes , is when as it braineth bolone. place, but by what medicines that that be bene, the draule

Againe, that which floweth by fivle, that is derived by the womans thape, but Revultion is bywarde, for fo trucke Pature is wont to doe. To the woman, fayth Hyppocrates; which bomiteth blood, her naturall fickmeste following is a remedie, e for this cante if her tearmes abundantlie break out, or that blood by anie wate floweth

out of the matrice, thou thalt drawe it byward by firing a areat cucurbite or bore bover the paps . For this alfo is

invented of Hyppocrates.

And by like reason the bleding at the note is fraged by great cucurbites fired bnber the ribs, and if it floweth out of the right nofethaill, then the cucurbite is to be fet boon the liner, but if it commeth out of the left nofethaill, then fet cucurbite byon the fplene, but if the bloud floweth out of both nofetheills, then fire the cucurbits boon both liver and iplene, but if the patient be not pet holpen, open a beine on the cubite that is right against the flure, and when as thou halt taken a little bloud awaie, Gop it for an houres fpace, and then take againe more blond, and to againe and againe, according to the Arength of the Patient . In like fort, because it is a common wate of curing, thou Shalt bring all other flures both to their contrarie parts, and also make perination by the nert places, for that which floweth by the Stole, to enacuate by beine or the matrice, and that which floweth by brine must be boided by fole or matrice. And of the flures of the Gies, Gares, and pallet of the mouth, the next borination is by the nolethails, renullion trulie of all thefe higher parts, is ever to be made bownward, and allo of the lower parts byward. Allo from the right five to the left, as also from the left woe to the right. In like forte renullion of that which is within mult be made outward, and of that which is outward in like fort inward, therfore friction of contrarie parts is done chieflie by thole medicines which doe heate.

Allo Graight ligatures are to be reckoned among those remedies which bring to the contrarie partes, and to alfo is the funtting of the naturall pozes fet in the opposite place, but by what medicines that thall be bone, the matter thereof is let out in our bokes of Pedicines. But it behos netb to intreate of all Flures in the Bokes following. Dow we must returne buto the flur of bloud, and the band put on the beffells that flowe, are to be accounted among. Ropping medicines, and allo our fingers, which do close and

presse the bestels.

There is also another ligature hereto appertaining, which the Breekes call Epidelis, although it goeth not roud about the member, as a bande both, but idyneth the gaping lips of the wounded part by his embracing, a also holdeth such things as are put byon the parte, and is numbred among closing medicines. Besides all these rehearled, the apt situaation of the wounded part, is accompted among the reme-

bies which flap the flux of bloud.

Surely the lituation Gall be apt, if it be birected buto thefe two endes, that the part be free from boloz, and be bis rected boward, for if the part hang bowne or is pained, it will not Cape the fluxe, but will cause it, if there be none. Therefore be that knoweth thefe things, if at any time be thall Cano by him out of whole wound bloud floweth, (for firtt 3 will entreate of thefe,) let him put his finger bpon the mouth of the bellell gently, Grayning it and comprelfing it without solo, for to be thall at once both flave the bloud, & alfo make it congole in the wound, but if the bel-Tell from which it floweth, be deepe hiv, let him then furely both know the polition and magnitude of it . And further. moze, whether it be a beine oz arterie, then put it in a hoke and left it by, and a little wayth it, but if the bloud will not to be stayed, if it be a beine let him without bynding, affap it, to french the blond with fome of those medicines which have power to flay bloud, truely the best are those Ompialtique which are made of Kolin freed, and the finett wheate flower, and Giplum, and luch lyke, but if it be an arterie, thou halt flag the flur with one of thefe two, either by binding it, or by cutting a funder the whole bels Tell, and fometime truely we are also confirmined to bynde the great beines, and to cut all thefe ouerthwart, and this necessitic happeneth in those where as the flore issueth out of the deeped place, a chiefely by these parts that be fraight and principall, for lo is part of the other part oralwen back, and the wound is hid and couered of the parts lying on it, but it is more lafetie to one both, that is, to binde the rote of the vellell, and allo to cut of that remaineth, I call the rote of the vellet his former part, which is never the liner, 02

and in the chankes, from the higher part, in the armes parts, a as thou mailt learne by the anatomic which these methodelesse Thessalians do not allow.

The fourth Chapter.

oronge Dele things being done, the wound is first

to be filled with fielhe befoze thou take as way the bande from the bestell, except the delly engeozed doeth fill the place about the cut arterie, but of there is fome wide fpace, the affect both follow, which the Grecians call Aneurifma, wherefore 3 countel the to ble rather thole kinde of medicines which ffench bloud, for that through their clamminede they flop the pozes, the Brekes call it Emplasticon, than those which make an afker, because the wound after it is foner and with leffe daunger filed for it is baunger in bother, leaft there be made prefently a new flux of blond out of the vellel, if the cruft falleth of. There fore that medicine that I will now fet bere out, is the best that I know of all other, which I allo ble without perill in flures of bloud, of the coates called Membrana, of the brayne, one part of Fraconcense mixed with halfe one part of Aloes, after when thou wilt bleit teper it with fo much white of an Cage, as it may be thicke lyke Boney, a put to thefe most foft haires of an Bare, and then apply it largely both to the bellell, and also to p bicer, binding it outwards ly with a foft linnen roller, and let the roller goe foure og fine times about the bellell that flowed, then go toward the rote of the bellell in those parts, I meane, which may be rolled toward the rote, you may in all parts of the body ercept in the coates or membranes of the braine, this being bone, if thou wilt lose it the third daye, if the medicine doe cleave hard to the vicer, put another boon it as it were a lintament moretening that which is made of haires, and roll it agains as thou dioft the first, but if the linament falleth away of his owne accozo, then gently preffing the rote of

of the vessell with thy singers, that nothing solve to the wound, take this away, the hand hanging bowne, and put on an other. In this wife shalt thou cure the vessel butill it be befonded with sielh, and from the beginning to the ende, keping the part byzight, keping herein a measure in this sigure of stuation, for you must beware least that volour chaunceth, and stirre agains sure, for there is nothing that both more provoke sure, and increase instammation, than volour.

This medicine (as I have faide,) I ble many waies. Cometime to the Aloes, the Double waight of Franconcenfe, Cometime equall postion of both, Cometime the Franconcenfe to be a little moze than the Aloes, or elle a greater postion, but not double, and fometime putting in the fead of Franconcenfe, Manna, foz Manna is a medicine that is moze rettringent than Franconcenfe, and Franconcenfe is more Emplatique than manna, and it is manifelt that in hard bodies there must be the more postion of Aloes, as in foft moze of Franconcenfe, to thall the one of them be mozed affringent, and the other by his clammelle and groffenelle. cleaning moze to the small pozes, which they call Emplasticorcron, therefore where thou wilt andie to make the mest Dicine moje Emplastique, it behoueth that thou ble those Franconcense that be tough, and as I may terme it, more Rofin tyke, such trucky is softer and whiter, and when it is chained as Aloes and Manna, is not made imaller, but befenbeth the parts, cleaning together lyke Chiamaftiche, but thele are proper to that treatile, which the weth the compofitio of medicines, which we could not but somewhat touch. in this boke, for either we muft never have made mention of any particuler exaple, but have bene fatisfied with buis nerfall methodes, or if particular thould be put to be the preparation of them was to be touched.

But as we before have faide; it is convenient that toke be here pleased with one or two examples, put out of those remedies which are invented by Pethode, and this thing I will still remember. But lette be turne likewise, to that againe, that in speaking we have little finished,

and I have made the longer mencion of thele medicines rehearfed, because I am persuaded that it excelleth at other; and I marnell if it hall chaunce any man, to finde a bete teratherefore I bied it alwayes in the Abanicktes or Went branes of the bragne, and also in wounds of the necke, yea, of the Jugulane beines themfelues; which the Brake wie ters name Sphagitadas, infomuch as it alfo thaveth flup of blowd in them, and that without hynding, neither, in toy. ning thefe, that thou make to much haft as certaine foliff Chirurgions doe ble, but compecte with the one hand the lower part of the bestell, or griping hold it with the other hand, apply the medicine to the mound and gently reffect to the wound, butilk it cleaneth being congeled, after binde it from about backward, and not as in the topnts from below bywart for it behoueth to make your rolling toward the rote of the bestells, and to represe that which floweth. There are many other medicines which have an emplathique facultie year without griefe, but there is none that both forincarante and all Hadle

It is thiefely to be regarded in this cafe, that the medie cine falling of, that fleff be engenaged about the beffel. 1But those medicines which make an afker, when the afker fale leth of, they leave the part moze bare than for their nature rall Cate, for the generation the afker is (as 3 may terme ie) of the partes fubied round about, halfe burnt, for tohat. marmet athing thefe quenched coates are that they prouide against winter, fuch are the afkers being reliques of the abuft flesh, so that how much of the part is burut to an ale her, to much true to it loseth of his naturall fleth, therefoze all that wateth of the part where as hafter fallsthaway, and folis from bare and without fleth And there hath fole lower to many a flur of blood; that could harbly be ffens ched, after that the afker hathfallen of, wherefore who for will in these also minister all things by a method, he will long before confider all thefe trages, toberewith bloud is Centhed, and chole that which is with leaft dawnger, not omitting the other wages as often as mereffitie requireth. for I have found great necessitie of viling medicines, mas kina

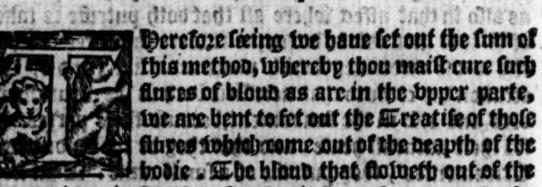
king an after, and also of hot yzons, whereas the flure of bloud fprang of erolion, of anie humour which bid putriffe, as also in that affect where all that both putrifie is taken of it, it is most lafe to burne, as it were the rotes of it, 02 elle to ble medicines which make an afkar, and by this occasion we come to that necessitie both in the printe members, and also in the fundament, because those partes both for their naturall heate, and that they be the conduites of Crerementes, they putrifie of a fmall cause. That scope which thou tendell buto, for those medicines making an ale kar, maft not onelie be bot, but fuch as hath with it also toyned & aftringent facultie, fuch is perceined to be Chalcitis, and Mili, and Witriall, whether then bleft them crube, o; rate, o; aouft. Those that are made of buffaked Lime are more behement than thele; but yet Lime hath no a Aringent bertue, therefore the afkars fall foner, of inhich are made with thele , but those that are made with affringent Medicines, doe longer cleave to the bodies . which thing trulie is berie profitable, for that field groweth bei berneath it, and is made as a certaine covering to the bel fell that floweth, and he adulated beathir at dailed and his all as

in taking of the alkers, whereas is perill of stope of bloud, except it be in those affectes, whereas through the putresation we are compelled to applie to the bodie hotte quant affect in Breeke Nemonial that affect in Breeke Nemonial the Elerbe Nemonial, which significant to see a devour, because this affect procedeth by eating the sicke partes, but a those that are sound devouring some part of them, so that they call it not of the substance of the thing shewed, but of an augmentation. The plentie of matter of all Pedicines which have this facultie, are set out in their proper Commentaries, I call them proper, whose Titles are De simplicibus Medicamentis, and also De compositione corum.

WEST !

rather tally benefican and verication to the partes topicly some in Capital att nert. Also meate at a Minke which have an Capital Aigus facultagend by allowers ingent medicanes. As these thou

and envisor and of the old one and in a police of cools



belief beither is frenched for that it flometh no more to the parte, because the Division is Stopped; or else through both, which I suppose to be most fure . But the bloud is let to flowe to the parte either through binding, or luben as it is binerted to the confrarie partes, at is berined to the parte biacent, by by refrigeration, either of the jubole bodie, or elle of the affected partes, to that colde potions have often Caied the Aure of bloud, as also colve things in fomentation one putwardie applied . In like foate Oxigratum and fologo Whine, and anie other, that have either aftringent vertue as anelie refrigerative fauntie. And the violition is thut, if that which is divided, be drawen together, or rio feb oz els ftopped Trulie it is brawen together both by re-Bridion, and refrigeration, and ligature, and binding, but it is Copped cither inwardie of outwardie inipardie by the blood contealed, which the Greekes eat Thombros, outwardie, both with this, and allo with Linamentes, Sounces, Afkars, and with fuch meditines, as through the clammie and grofe substanne doe Coppe the poses, the Breekes call them Emplastica, and also with putting the forefaile medicines to the hart parte . Dow cuerie of thefe mail be pone, it is alreadie fet out. But the flures of blond which breake out of the drepe partes of the bodie, cannot be Hopped wither by binding ordigature , no not with bot prous, and to be briefe, neither with fuch things as we goe about to touch the binibed bodie with, oz elfe the part, but rather with reunition and derination to the partes which mert . Alfo meate and winke which baue an Empla. Rique facultie, and by aftringent medicines. Df thele thou haft

half plentie in their proper volumes Alahat Andication is taken of the partes that happen to the common Indicatie ons curative rehearted as it ivere an overplus in everie affett; for tve ble fometime Antrumentes according to theipsopertie of the part forme to the Matrice, of her to the Bladder, and other to all the thicke Mittellines | for five make mirtions of some profitable Medicines into the Intellines by a Cliffer and tito the Patrice, by those which the Brakes call Metrenchitas, as into the Bladber, bb pipes bireatie pearred through . And trielic the flures of blow by those parter hare hare anomet formetime they chance. And although they are notidamerous ho the ord, foff in it feife, vet when as they long continue, they are not boide of perilf! How we did for blond flame out of the Mar trire foure baies, neither coulde it bee Copped by anie remedie, butilk we flared it, bfing the tunte of Blantaine. for this medicine is male profitable to fuely duces of bloud as come through croffen, unto which I doe ble to mive in this cale forme more between the bidine and formetime an other Mich is proper for the affected parte, which thing is ener to be bonz, and to be received in all flures for the this chife alone, with anie of its fatenames utnomprodude

For in thefe flures of the Patrice, Bladder, and Infer flines, the quantitie of the profusion is to be estiemed, that we man take it as the first by fecond indication of curations and yet by the wate, not neglecting the cause of the whole affect: for if anie great beffelt bet broken or behementlie opened, and both gape, weinere aftringent Debicines ins Balauflium and Hipofifes, and Pehices, and Oniphacium and Acadia, and britipe galles, and Malicornim, but ifit be a lib tle beffett that is mipturned; of but a little opened 4 fo that the bloud bee not much which flaweth out of it . A. toes and Manna, and the ninde of the Wine trees and Sigella Lemnia, and the fruite of the Aggiptian Spine, and Softion, and Lapis Hedianites, and such bikeshe wonter bie incorcinent miners insertine and lower William bufilf thou canti nut get amer fuch Whine, nog Plantaine inog Mighthade, (for they are also goo) we maye boyle in 99.ii. water.

water the thrigs of Rubus, and of Caninus Rubus, and Mirtus, and Lentiscus, and Juie, and to conclude, all such as have an altringent vertue, whether it be rote or fruit, or rinde, or bud, and by like reason the decoction of altringent apples, and chiefelie Quinces, Pirtiles, and Pediers, is a convenient remedie.

The fixt Chapter,

fion, the Grækes call it Anabrolin, it is not for the more part abundant, but small, and slowing by little and little, therefore you must ble the Erochisce of Pasionis, or Andronis, or Polyeida, or else of our invention, which have in kinde the same force, but more stronger. These reals the erosion, if regard be sixt had, (as is saide)

rinicom printere and form a productive Cocation

Thele reale the erollon, if regard be first had, (as is saide) to the whole bodie. But if the flure be to abundant, we must be those medicines which are must behaventlie as tringent, untill the vehement force be broken; then mire the Trochisce with them, and after you maye be the Trochisce with anie of the sozenamed inyces or occortions.

And truelic the medicines which are outwardie applyed to the parte, whether they be altringent, opicide without altriction, these I doe not alwaies allow (as many Phisitions doe) so, they seeme to me to doe contrarie altogether to that which ought to be done, to keepe the blood within, and fill the bessells which are in the deep parts. The did see some of those which did cast so, the done out of his lungs, to be manifestic hurt by refrigerating the break, so that some of them did domit blood, because their bestie was refrigerated, in tike so, te, some of them that blead in the mosetheits, were soole by refrigeration of the head. Therefore I countails not ever, or without difference, or in every set time; that the places which are about the parte subject, as the blood someth, to be refrigerated, no not until those hast first tourned it to the other partes; As so, crample;

in flare at the nole, when thou halt bled (as I laybe) letting of bloud, o; frictions of the toynts, o; binding, o; firing
cururbites buder the ribbes. But thou thalt not fo; thwith
ble to the losehead and head refrigerating medicines, but
first repullion to the contrarie partes, thing in the toppe of
the hinder part of the neck a cucurbite, o; boxing as it may
be tearmed, to; there is a bomble evertion of the sure of
bloud at the nole, both that which is to the lower partes of
the whole bodie, and that which is made to the hinder parts
of the head, became the nole is placed both in the higher
and also in the former parte, for that part which is low, is
contrarie to that which is higher, and that which is behinde, to that which is before. But of sure of bloud, we
have bether to abundantite spoken.

It is enident that the affect named Dyapedelis, is to be cured with allringent and refrigerative medicines, and if it chaunce at anie time through two thinne bloud, you must be grose dyet. What this same diet is, we shall hereaster set set out, and we have alreadie after a sorte set it out in dur Boke, which is entituted, De Attenuarite victu. Nowe we must retourne to the curation of the sortenamed

affects.

Therefore the Alcer which is in the veine, if it ve in the over part, hath the like curation to an olcer in the flesh, of which I have disputed in the two bodies going before this. For if it come of a greene wound, thou must make it close with medicines called Enama, or if they come of cross on, you must disterne them first by reason, and what is spoken of the curation of rebellious vicers, to prove that by biligence they may be healed.

Also when as thou wilt ble binding, or medicines standering blood, or hot yrons, that is the scope of curation, that thou does incarnate the places about the lyppes of the Alcer, and that thou blest all together the sayde medicines, which are set out of us in the methode of hollow

the dividual cand also by and by folde the medical

Hicers.

191

in flage at the note, when then half of black I fagee) ter-

c have now saide, that the arteric being mounder, seemeth to many Phisitions impossible to be closed. And that doe some of those affirme, inho be professours of onelie Experience, and some bling this reason. How they saie, the one coate of the arterie is hard and cartilagious, but such bodies cannot buite together, when as the abilitie of buiting is onelie of soft, hodies, as may appears in extreame thinges, never stone toyning to stone, or these with theil, and also in our selves, so neither Cartilage with Cartilage, or bone with bone both grows

may appeare in extreame thinges, never from togning to Stone, 02 thell with thell, and allo in our felnes, for neither Cartilage with Cartilage, or bone with bone poth growe together, for broken bones truelio boe not cleane together by bnition, but are joyning together by Callus, the Brækes call it Poron, as it were with Glew. Therefore we will allo beginne first with our Experience, and put befoze your eyes those things that we have fone in women and childen, both the arteries to be conglutinated, and also to be compated about with delh, and that in the forebead, and kle, lognt of the arme, and waift, fuch a like thing hape pened in time past to a rusticall young man, when in the finatime be would be let bloud, which our Countrie men have in great ble, but when the Philition who thould open the beine, bad bound the mannes arme, it happes ned the arterie to rife bounching op, and the Phylition opened it in tread of the beine, trulie the Drifice was bes rie fmall, the bloud fraight maice iffued out peololue, thime, and bot, and that as it were leaping, pulle like, and the Philition truelie, like as he was a verie young man, to was be little exercised in the workes of the Artesthough be had opened the beine, but when I with another of the auncienter Phylitions that were present, bia beholde that which bad channed, preparing a medicine of the kinde of Emplaillers that flaunch bloub , 3 bib both biligentlie topue the binision, and also by and by laine the medicine

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one

on, and bean it bound a most lost Bruings. He which had that the arterie, merualling of our Ardungs boing in this tast, I tolde him what we had boile, after we were out of the longing of him that was let bloud, and we commaunibed him that he did not lose it, wee being ablent, and that he should not goe about it butill the south onie, but letring it remains as it was, onclie moillning the Spunge, after we bonding it the south date, we found the Incident conglutinated, and we do him applie the same medicine agains, and binds him in lyke manner as before, and then after many dates to lose it, and so the cut arterie of this pian was healed.

Among all other, I never lawe none cut in the Cubite, but Aneury sma followed, to some greater, to other lesser. But how Aneury sma ought to be cured, we will have at ter in his proper place set out, whereas the curation shall be set out of Aumours against Pature. Now let be si-

nilb our diputation beguit.

Surelie the nature of the Arterie Cheweth Diffis cultie of conclutination of the harber coate, but yet not fuch as may not be outrome, neither get is it fo baie and hard as a bone of cartilage, yea, it is a great deale more loft and flethie than they are, fo that we neede fo much leffe to dispaire of the unition of the division, when both the division, on is little, and the mans bodie naturallie foft. It fæmeth that Experience onelie both alfo fablicribe to Mealon, tuben as I have tene it glutinated in children and women, by reason of their moisture, and softnesse of their bodies and in one young man, whereas is fayo, the Arterie was but lite tle biuided. And although an Arterie be harder to care than a beine, get there is no contrarie ble of medicines in both, yea, they bee all one in kinde, varying onelie by rea. fon of ercelle and befed . Hoz the Arteric boeth require lo much moze byging medicines than the beine, howe much by his proper nature be is of orger temperament than the peine.

But if thon wilt engender fiesh about both, they both require like medicines, so, fiesh is in like so, te engendered Mitti. in

in compassing the beines and arteries, as is shelved in file ling of hollow Alcers . And the beines and arteries that are in the matrip, bladder, oz intellines, læing that they require medicines like in kinde, when as they are erulcera. ted, they also require Intrumentes, whereby Inicaions may be made, Metrenchitas, that is , Cliffers from the mas trice, and a pipe bound right through, and a Cliffer. And to thefe Alcers which are in the intellines , you may make intections of the liquide medicine, bloud warme, contap. ned in a bladder buto the end of lubich is annered a right pipe. The substaunce of the medicines chall be baried according to the forme of the Intrument. Reither is it mate to poure into these Intruments grose medicines, but they require moisture, and therefore for the more part moderate lie bot. Therefoze bate medicines are moze apt than those that are named Liquide, because they are easilie mired, either with the inpre of Plantaine, or anie other of like kinde. Such be Saffron, and Bompholin, and Alocs, and those that in Græke are called Cephalica . In the firth time of engendering flelh, which is presentlie after the Coppression of the bloud Terra Lemnia, is an healthfull reinedie. carn partitions and the common and a special

The eight Chapter.

more hard to be cured, and truckie in some the cure is not onelie difficill, but also see meth not to be done at all, as well to them that follows Reason, as also to them that proselle Experience by Reason, so that ar

mong the inward partes, it is thought to be continuallic moning, wheras those vicers which are to be cured, require rest and quietnesse, as Experience sheweth, because they never sawe anie cured that was so affected. And peraduenture we may edoubt of Experience. Hoz it is mete that we beginne here so, knowledge sake, so, we have seen one, so, y he cried loude, another falling from an high

place, and another friken in weetling, not onely prefently most greenously to cough, so that also with the cough some to bomite one or two pynts of bloub, and some other more, of those that were in this cale. Some of them were altoge, ther without volour, and some complained on their breft. Furthermoze, the bloud in those that complained, was not call out altogether, neither was it much and leffe red, 03 bot, as that inhich came a farre of but to thole that were boybe of griefe the blond came gulbing out, and much in quantitie, being rev and bot, manifettly thelving that it came not farre of . Surely, the transfumption of the bloub, from the breft into Afpera Arteria, bringeth a great beubt, but of those Philitions, who suppose that it cannot be lent out by the cote, which investeth the lunges. And peraduens ture they would have affirmed, that the bloud could never be boyded by the mouth, out of the breft.

Many of those that were affected, felt present dolour, eather having an inflammation, which after dyd supperate, shewed a manifest token that the affect was in the brest. But now being consounded by these signes, they graunt that it commeth from the brest. But while they sæke another way, yea, by the cote of the lungs, they are constrained to bring out many, and that absurde things, although as I suppose, they sæ most enidently in them, whome y Grækes call Empios, the mattier it selfe, which they consesse to be in the middest space, betwirt the lungs of the brest, to be spyt out from the lungs. The berely have bled to them Melicratum, which was injected into the brest, to be spyt out from the lungs, in those where was so great an Apostume, that part of the bones was putrissed.

Surely at Rome, we have feene such affects amongst the Romans, to have after remained in the brest, so that of force we were faine to cut out the affected bone, and in many also the Pannickle, which within is iouning to the ribbes. This being found putrissed with § corrupt ribbes, we are accustomed in this cure to ble Melicratum, to be put in by the bleer, the paciet inclining himselfe on the affected part, to cough, and sometime hastely to blow his nose, and in the

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meante time with an infrument that braweth out matter? the Grekes callit Pyulcon, to being out the Melicracian, that remained, this being bone when as we truffed that we had boyded out both all the mattier, and allo f Spanies the a by wee injected Pedicines, fo that in thele affects, if thou leanest in the cureb space betwene the breatt withe tungs, any moisture, thou shalt prefently rante the fame to be cast out with coughing. Witnely we doe margaile of those that boubt of the wave by the lungs, why they one not rather boubt how groffe blow iffueth out of the Caltus of a frace tured bone, for the bloud which is more groffer that that which is natural and the substance of the skinne is a great deale thicker than the pannickle inuelling the bones. Therefore as the faibe, when as any beffell of the lungs is broken, either with falling, or with louve crying, and that without griefe there gufbeth out much bloud bot and freth. by coughing, you may bnderstand that the wound is in the lungs, the cure must be taken in bande after the manner that we often have done, and that many tymes with god fucceffe. Therefoze we muft commaund the pacient that be ble not great respiration, and furthermoze, that he alwayes ble filence.

Furthermoze, the inwarde being of the Cubite must be opened, from which twice of theile afterwarde thou shall take bloud, because we may divert it, then rub and binde all the the identes, as we are wont. These thinges being done, thou shalt first give him to beink Oxicratum, delayed, and bloud warme, that if in the inward part, there be any songeled bloud being resolved, it may be spit out, and thus doe twice of their in their hours, then give him some medicine which both hath an Emplassique vertue, and is also astringent, and that sirst with delayed Oxicratum, of with the decotion of Mystiles, of such type astringent.

Againe, at night give him this medicine in like loote, suffering him not to eate any thing if the affect be behennent, but else give him of some supping, that that be sufficient, and it that chiefely profit, if the pacient be trong, if that the next day a little bloud be taken out of the deute

Det beine, and to to continue in viet and medicines, as is aforelaid, buto the fourth baie, the breatt in the meane time, if it be in Summer, being moilined with oyle of Roles, in Wilnter, with Vinguento Nardino. And if thou wilt ble an Emplattique medicine, thou halt an ercellent one of our making, which boldly thou mailt also ble to other wounds, it is made of Afpaltum and Wineger, and other which are accustomablie mired to those medicines, which Philitions call Enama Barbara . But if thou cure a woman with childe, 02 him that bath foft fleth, the medicine that is called Diachalciteos, is verte convenient, whose vertues I have Declared in the first boke of Composition of medicines. And by this waie we have cured many, buto whome wee came presentlie as they felte paine, for this is the greatest thing, onto which it behougth the to be greatlig attendant, whether presentlie boon the rupture of the bestell, thou beginnell the curation, that thou boll abglutinate the græne wounde befoze there that be inflamation , for if inflamation flowe, there is after anall hope of abglutination, but get you may prolong the time . And the cause that furb plcers can barolie oz not at all be cured, is, that when the inflamation is cured, the mattier and Sanies of the bleer are to be taken awaie, but in the matrix of bladder, they are boide of their owne accorde, when as the Patient lyeth groueling, and also we mave cleanse them . But in the langs neither of thefe are to be bone . Therefore in all ble ters which are in it, all the purging that is made, is onelie by coughing.

tion, and to speake little, that the wound maye adduct nate, what hope can there be of curation to the that cough, but the cure is to be dispaired of, so, that the ough respiration this member booth continuallie move, and those that have been before our time do indicated, by & bacuation of the matter and Sanies. But if anteris presenting sured by this waie, the wound wit close, and if inflamation do come, the cure is both hard and baceviaine, when as the matter a Sanies, cannot be expetited out of the places of the lungs.

and that the cough doe aretch the parts affected. But those that are brought out of the breaft, hanc a triple abnantage more than that which is enacuated out of the lungs. For the fubstance of Aspera Arteria, which is altegether brie, boide of felb, is not found in anie parte of a liging creas ture. Thele that falleth in the like, are wont to be broken, if anie other beine oz arterie be ruptured, the Afpera Arteria remaining found, the translation of the blood is by opening of the mouths, called in Breke Sunanastomasis, to that in such the bloud which commeth out, is neither bot, noz red noz yet much , and thele affectes at the first fæme finall, not inducing feare through the great enacuation, but trulie they are bereby the moze perilous, for the bloub confealed about the ruptured parts, which cannot easilie paste sprough Afpera Arteria, letteth abglutination.

The ninth Chapter.

A like logte the woundes of Diaphragma, which are not outwarblie, being in the fice thie partes, are found to abglutinate, for all his motion, but those wounds that chaunce in the nervous partes are incurable, pea, trulie the curation also of those that are in the flethie partes is difficill and hard, if that they be once inflamed, and this is not onelie in Diaphragma, but alfo in all the partes contained within Peritoneum, because in it Sanies floweth, but we mut gine biligence to baie them by all waies possible, both by those medicines which are out. wardie put in, but also by those that are taken in at the mouth, finall wine to be given with thefe medicines, which is called Diasparmaton, and that which we have in price, which also we bie in the breakt that is wounded through, named Diacassia, but both thefe and also most medicines, which are outwardie applied to fuch wounds, are fpoken

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of at large in the Treatile of medicines . Dere we onelie

let out the methodes, which thew the wate of remedies. Wilherefore if at anie time, we abbe anic perticularlie, thou

must suppose we doe adde it onely for perspicuitie sake.

The tenth Chapter.

mer Pethodes, thew how much the generall curation of all bleers, is particularly to be changed, according to the severall parts of man. And hereof we shall chiefly learne y which was purposed in the whole worke, that is, to erre so little as may be, in curations, as an appendix of their audacity.

which call themsclues Pethodicians, who is you will credit me, I accustome not to speake of slatterie or hatred, they being of all other Phistions most boyde of Pethode doe condemne. In that at the least they write, not onely of all the auncient Phistions, but also Hippocrates, him selse, author of all Pethodes. But the Emperickes truely, say that all thinges which have shewed to have bene sound out by

indication, be knowen to them by experience.

Pow fixing that there is not a third intrument of inmention, belides indication, and experience, thele bling neis ther of both, pet think themselues worthie to be called Dethodicians: therefore let them follow bs, and now at the leaft, let them thew one way of curing all vicers, in every member. Let be beare thefe god fellowes, by what way they will cure an vicer, and what indications are taken of it, whether there is any other than & bleer which is plaine. to be ciccatrised, that which is hollow, to be filled with flefb. the græne wound, to be abglutinated. But boto thal 3 finde that which will ciccatrize, and that which will incarnate, and that which will abglutinate, trauell not fay they, they are alredie invented, but I can not tell whether rightly, 02 Subether all be found out, it may happen those f are found out, to be of the worlt, but the better are not get inuented, o; else those which are invented be nought.

and hereof it commeth that certaine vicers cannot be cured, either in longer time with dolour & nedelesse fami-

thing,

thing, neither bare any of them do to a new experience bea fore he be perfuaded that he bath rightly condemned the fore mer way of curing, as in thefe bleers of the lungs, which can not be knowen at all without the knowledge of the as nathomie, and of the actions also which they otterly abborre. But for this prefent let be graunt that thefe Theffalians know the olcer that is in the lungs. But whether thall we in like cafe as we have graunted this to them, alfo graunt that they know whether it is filthie, 02 pure, 02 equall,og hollow,og full of Sanies og mattier,og elle that they boe know it by otuine inspiration, or that they have feene thele by breames, or thall we graunt that, that without the imoluledge of thefe, every medicine is to be apply ed, I berely lunge that the mattier in fitthie blrers is first to be purged, and those that be hollow and pure to be filled with fleft, and then againe the mattier and Sanies which is about the Eleer, to be purged, and then ciccatrife to be out the Comportalics those of all Methodesi. made.

But truely 3 know now how thefe have cured fuch blecers, for Theffalus bath nothing at all writte of thefe, leaft be thouto beway either his ignozaunce, oz elfe inconftans cie, for either they speake of these, that which is either not with reason, or that which is falle, or if any will speake truth, it behoueth that be take indication of those bleers, of the substance of the part, the lituation and forme. For admitte that they know to difcerne the vicer in the lungs, fitthie or pure, with inflammacion or elfe without : graunt we also buto the, although of a leffe thing, pet of this they calling not the invention to them felues, that fuch an vicer is to be mundified with the greene medicine of Macharion, or Ifis, all is one. Let them aunf were mee, if the bleer bein the lungs, what will they doe! will they give any of this græne medicine to be taken inwardly, it is altogether riviculous, but let them lay which way they know that mes vicine to be carried into the lungs, but if they might know that, neverthelelle the ignorant knoweth not whether it referueth Will that bertue which it had , being outwardly applyed to Micers, but admit that both they know this,

inaroly applyed to bleers, and that it had, being out to really applyed to bleers, and that it both purge the filth, yet can they not biderstande whether it provoketh coughing when as notwithstanding, except the filth should be expelled by coughing, there is no neede of a mundificative medicine. But we will also graunt them this thing, but yet they cannot beny, but that they ble a contrary cure, in the Alter of the thighes, and Alcer of the lungs, for they cleanse the one with water, and mundifice the other by

conabing.

Againe, imagine the bleer of the lungs to be compassed with groffe mattier, will they also then give the greene me-Dicine, 02 rather commanno the pacient to licke Doney, but let them tell whereby thep found this, truely 3 will not aunf were that because it bath a certaine facultie of crtenu. ating or cutting, whe as they doe five most willingly from fearthing out fuch faculties, but it is not mete that they Should ble Doney, as the Compericks boe, who by many obfernations in the like cafe , have founde Bonep to profit, firft because they bespile experience, then for that the Emperickes doe confesse that they know not what affect is in the lungs, in such like concourse, not with franting to have by experience found out that which may profit, but it is not prough for Theffalus to cure that which he both not at all know, but he procedeth of the indication of affects. But if we truely that grant as befoze, that he knoweth all things as well as our felues, yet can be not escape that, but that the way of curation is changed in divers partes of the bo. Die, for it is not one way of curing to make intection, with Melheratum, into the matrice in a filthie bleer, or to give Doney to be eaten, or to walke the bleer with a spounge, but these yet be but of small accompt, the other of great, elet be pmagine an olde Micer to be in many partes, with out inflammacions, as in the epe, eare, nofe, mouth, thigh, bellp,matrice, fundament, and printe members, let it bee alfor that the same Alcer is either playne or wanteth a little bereof.

Let thefe Thoff. which have never separated thefe, and were

be boto they will ciceatrive it, for loth with Diacadmin, for that can well ciccotrige an olcer which is in the thigh, but can that also cicratrife that which is in the eare? I wil beclare to you a thing perchaunce increbible, but get knowne to the Bobs. I once found one of thefe most faptent Theffalians curing an olde bleer in this fort, when as the care of the man byd putriffe, wozmes grew in it, forthat it was to fone cicratrifed with Diacadmia, not withfanding luffe. ring him many dayes to ble the lyke medicine, was because the eare bio baply more grieuoufly fincke, and was filled with matter, we fee him prefume a more incredible thing. than before, for he supposing of in the bepth of the eare, there was inflainmation, be bled Tetrapharmacon, which truely must more increase, the putrifaction of the part, because it sannot ericate the vicer, but maturate the inflammation, when as he had bled this medicine one daye, to cure the affed, and thou maift know it to be most repugnant, by and by there was a great vele moze matter, and an intollerable french, wherefore the friends of the pacient would not fuffer the Theffalian, to touch any moze the eare, the true. ly of impudencie and folithnette, would not onely put in fome of the Tetrapharmacon, but outwarely also apply a relaring emplaifter, but when as the kinffolke of the pacient byew him alway, suspecting the pacient to be in great perill, 3 octived them that the Theffalian might baue the suration one bay longer. For the next day after, the matter was moze aboundant, and the french moft greuous, which bay I byo allay, whether I might change the minde of the Theffalian, leaft he thould kill those that were ficke : pe fore faken fen, fo far boibe of all methode, might get faue fome hereafter, though they be few, then I began with the feliow in this lost, whether of no lago I, læmeth it unto the that there is an inflammation in the inward part of the eare, therefoze than vieft relaratine medicines, and be bio fout. by bouth it to to be, and also that it could not be other wife : whether of no layo 3 half thou feene at any time an Olicer iogned with indiamation to be cured, with most tharpe Wie neger and Glauces + Deuer in my tyle layth be, for if any

peraduenture cause commission: Ergo (sayd y) if one vseth another medicine moze stronger than the Andronian Trochisce, in most sharpe vineger, and that to the care, which is a parte so neere the braine, and his coates, whether thou being indge, shall be make consultion, and especiallie if there bee instammation, these thinges seemed to bee true both to him and to the companie present, wherefore in the respect of the state of the partes, which require such as maye chiefelic ericate, but nowe being made tender with the curation, I would be such a medicine.

Pow for that thou hall abuled them manie baics, it is not mete at once, or at one brunt, to tourne them to the contrarie, foz it is lawfult for the and Theffalus to cons temne cultome, as well as the nature of the partes, but thou maift not fo boe, but the firft baie I will ble Mine, ger with Blancium, the fecond baie the Wrothife of Andron, and the third daie 3 will goe to a more behement medicine than the Trochifte of Andro is, and bling this thie of foure bayes, if then I hall perceine the Alcer to require a moze behement medicine, I wil nothing doubt to ble it, outwardlie I will applie it to the part of the head, where the eare is infected, now furelie as thou book a retaring Cataplaline, but some one medicine that can bebe. mentlie exictate, fuch a medicine as is made with Salicen, or elle applie Andronean Trochifce with Wineger, or fome other that boeth moze brie, for fæing the parte which toe cure is molt baie , it behoueth molt fronglie to baie it, for that the affect it felfe may be cured, it she weth that the contrarte must be applied to the parte it felfe that it is most like buto, and fo as 3 haue fagoe, 3 woonght and cured the man without ante moze behement medicine. But to certaine other tobich require moze Gronger medicines, whereas the Alcer had infested the eare one of two yeares, we applyed a medicine moze behement than these rehearsed, and that was Scorta Ferri, beaten and fearced through a most fine Searce, and after brought as B. it

it were buto fine flower, and ofter boiled in most strong Aineger buto the thicknesse of Ponie, it is certaine that there must be a great deale of Aineger in the mixture, but as I have often sayde, thou must seke the plentie of medicines in other of our Commentaries.

sow we have finished that belongeth to a methode, for seing the place of hearing is most desie, it doth require medicines that may most behementlie exiccate, which we may not applie to anie other part, but to the vicerate part, peraduenture the Collirium mate of Dialibanoton, but the nose.

Alfo it behoueth to ble that which is more brying than in the cies, but yet not fo much as to the eares. Eliberefore all the Trochifce rehearled be profitable, and also the me-Dicine afcribed to Mula, and other of the like kinde, Alt Wicers of the mouth if the be moit, requirey behement er iccatines, as Diaphrigis, both alone, and also mired with Donie, or Thine, or Drimell, and further, that which is called Iris Anthera, and thefe either drie, either mined with Bonte. Also Mula is a medicine for these profitable. Als to the tuyce of Rhois and Dmphacine, and other which doe Arenglie Dzie. What Doe I tarrie in rehearling thefe mats ters? But the fimpler Elicers of the mouth mape aptlie bee cured by medicines which do moderatly by, as thele, which for that they are in continuallible, are called Stomatica, fuch medicines bee Diamoron, and of the fruite of Rubus. and of the tuyce of greene bulkes of Walnuttes, and pet moze than thefe, that which is mave of Dull and Cipzelle, and those Wicers of the mouth that are berie mott, nere onto the bones, fo that the bones bee in Daunger to be pur triffed, thefe because of the nature of the bones which is Daie, requireth molt behement beliccatines, therefore 3 Dos alwayes make fine the Arochifte afozelayde, and put to tines, inference the unicer had restled earlied earlied.

yeares, we applyed a meditine more behen ent than these reheards, end that was Scotta Peni, besten and suffer through a most that Penis, and after brung a su partes, instanuch as they be inflrumentall, like sethole that are to be exicated Charachaix and the network of the offeness of the affects of the offeness of the affects o



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Ulrthermoze, we have befoze fet out the kind of medicines meete for the bladder, mad trive, and Intellines, and lungs, which you mult ble in everie of them, taking the kind of the medicine of the substance of the sicke parte, but first considering the affect, and take

king the wate of bling them, of the forme and feituation, and hercof fprang cliffers, for the mouth in Greeke called Otenchitas, and Cliffers for the Batrice, named Metrenchitas & Catheteras, and the Chiffers for other partes. Where in the flomacke, breath, and lungs, are cored by those medie cines which are eaten and ozonken : the Wilcers in the Ans tellines are two waies cured, for those that are next to the Comacke, are cured by those medicines which are eaten and bronken, and those which are lower in the intestines, are cured by iniccions made, when neither that which is ministred by low by Clisters, can come to those Elicers that are nere unto the Comache, neither that which is received at the mouth, can in full frength come to the lower partes, and so the Eleers in the breakt and langes, are more hardlie cured than those in the stomackes for that they are further offiand therethe Grength of the medicine fome what abated and for this cause the media cines received at the mouth, ought to bee Aronger than those which are presenttie applico to the Alcer, and for that cause the Philitions have excepitated molt frong and cut. ting medicines, whereas they will purge the mattier in the break and tunger, year berilie, fuch as would ciccatrise the Alcerif it were in the Comacke. A 30

Also that this is throwen out by coughing, that is taken of the forme of the partes, because these have no such passage, as the matrix, bladder, eare, note, and mouth, and here, of commethit, that the stomache may be purged two wates, believed by bomite, and bownward by the stole, for this kinds of Indication is taken of the Instrumentall

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partes,

partes, inalumuch as they be instrumentall, like as those that are to be exiccated, are taken of the nature of the fimiler partes of the affectes themselves againe, such as in Wicers, because our visputation was of them, but that they are to be bried, as is before fet out, and also if they will purge mattier in the Stomacke, they cannot without paunger prouve bomite, for if there be fleame fired in it, to cleanle it by Drimell and rotes, but they shall moze fafelie vie beiedion when it is perlilous, least hee that bo. miteth fhoulde teare that is blcerate, and should attract some ill turce from the partes abiacent, and for this cause the Wicers of the lungs are molt barbe to be cureb, because thou cand not purge them but by coughing, and if thou pronokell the cough, thou tearest the partes, so that the ill by mutuall successe, comety to a circle, oz as we may terme it, mane worle, for those partes which are torne, boe a gaine make inflammation, and fecondic the inflammation on must be maturated, and the mattier againe requireth to be purged, to that of all thele the cure is made difficill, both for that those medicines which are convenient, cannot touch the Ulcers, as they may in the Comacke, and that in the miobe waie, they lofe well nære their bertue. And further, because by respiration they are moucd, and are rent by coughing, wherfore when as ante beffell in the lundes is raptured, thit be not abalutinated before there commeth inflammation, knowe thou that afterward it is incurable.

The xij. Chapter, and the xij.

Of Aspera Arteria, e chieute which are nære Larinx, or else in it these may be cured, and we have beated diverse which were so as fected, trulie we finde the chration of these bloers, by this occasion, in the beginning of this great Pestilence (which I praise Ood may once cease) a young man who had been sicke nowe nine bayes,

all his bodie brake out full of bicers, which happened mell mere to all that escaped, that paie he conghed somewhat, the pair following toben he had bathed him he forthwith conchet more behementlie, and therewith boides a little cruft named Ephelcis, and the man had manifelt feeling of an bleer in Afpera Arteria, that is in the nerke neere buto Lugulum, and he also opening his mouth, we loked in his throate, if that there were anie bleer in it, but we could fee none, and truelie the patient would manifellife have felte it, by the going betwee of the meate and brinke, if anie had beine there, and we allo tobe moze ecrtaine, made him take certaine things with Mineger and Duffard, but none of thefe vio bite him, and yet be felt bolour and paine in his necke, in which place hee was fo bered that hee was constrained to coughe, wee persmaded him all that wee might, that he thould relift if, and not cough, which thing be did, and that with the more eafe. For that which dyd irritate was little, and wee by all posible meanes, nane viligence to ricratrise the Micer, applying outwardlie mevicines erintatides, and he lying bright, we gane him moift of those medicines, which are god in such lyke bleers, biobing him to beloe it in his mouth, and by little and lite the to let it flows into Afpera Arteria, be fo dwing, faids be felt manifestite the force of an astringent medicine about the Alcer, whether that the force of it by transumption was fent thether, or whether the medicine it felfe in forme of a bew doweth through the Arterie, as it were Arained to the Micer, the patient himfelf was boide of the knowledge in Philicke, being of the number of those which cure by vie. and exercitation emperialie.

Therefore he says that he selt both the medicine solve into the arteric, and that it also sometime provoked cough, ing, but he did much firme and stated the cough, and he of his owne accord, being taken with h sicknesse at Rome, remained three dayes after the nine daies were past, after taking thippe first he saited through a River to the Sea, the sourch date after he came by thipping to Tabia, and bled the milke, which hath a meruatious vertue, and not

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inithout cause commended. Of which somewhat to speak, the time it selfe giveth occasion, and not onelie of that milke swe will speake which is at Tabia, but also of all other milke, neither must we onelie helpe those which are in I-talic, but all other Pations as much as we can. Wherefore touching the milke in Tabia, there doe come many things touching his praise, both the place it selfe being of sufficient light, and the aire compassing about being drie, and the healthfull sodder so, the Cattell, and this also may an nie doe by arts in other places, if anie shew the hearbes and shrubbes, in an hill somewhat high, which may make the milke both astringent and healthfull, of which we will harcaster shew examples. But yet thou canst not also make the aire ambient, in like sort sherfore thou maiss chose the likest there as thou art.

The aire hall be most like where there are such things dike it, the height of the hil moderate, thirtie furlong from the Sea, or somewhat more, the place it selfe toward the Sea, for Tabia is in the lowest straight which is betwirte Surrentum and Naplis, but more one the side toward Surrentum.

Furthermoze, all that five of the bill is of and bine nelle, Aretching in length to the Sea Tirrhenum,this bill poeth a little bend towarde the West, neither goeth it Apholie towarde the South, therefore this will both kepe the araight free from the winde which bloweth from the Caff, Eurus fubfolanus and Boreas, there is ionned to this in the lowest of the straight, another bigge Bill, which the auncient Komanes in their Dollogies, and those also that be now diligent, call Vefunium, now Vefunium is a a famous and new name, and knowen to all men, for the fire fent out of the earth in it, which thing both not as A thinke, beloe to the paymelle of the aire, and that belie the fire, there is not in all the Araight either fanding was ter, marrily, or flow of anie account, this Velouius Will is toward all those windes, which blowe from the Bott toward the Castuali setting of the Sunne, and much albes commeth from it, even to the Sea, being the albes of that was inothing

furnt in the hill, and of that which yet is burned, all thele make the aire brie : fureliethere may bee the like brie bill in other partes of the earth found, that is not farre from the Sea, neither yet le bigge, that it is subied to the bios lence of windes, not yet to lowe, that it thall receive ealilie the vapours of the fieldes . ABelvare alfothat it be not toward the Routh, fo Coulde it be anerted from the Sunne, and if it may bee in a temperate place of the world as that is which is at Tabias, it should so much profite, let the hearbes in the Will be thefe, Agroffus, and Lotus, and Poligonon, and Melissofillon, the thaubles, also Lentiscus, Arbutus, and Rubus, and Hedera, and Cetifis, and fuch lyke, and to haft thou the hill prepared . The Cattell that Doe feede on the Will at Tabias, are Bine, and the milke of thefe beattes is as thicke as the milke of Ales is thin, and I truelie leaft there Spoulde bee anie kinde of milke that might profite, wanting of Kine thicke milke, of Affes thinne, and of Goates that which is a meane, I bid put in to fave, both Kine, Alles, and Goates, the olde Philitions would have a woman giving milke, to thole that are confumed with Pthoe, to flande and gine them fucke, buto tobole minde 3 agree, both for that it is naturall, and also for that they would have it taken before it were refriges rated of the ambient aire.

furthermoze, let this be to the a great precept, that those that thall have neve to drinke milke, that the beatt kanving present, they drinke it presentlie as it is milked, putting Ponie into it, whereas it curdeth in the komacke, ar if thou wilt have it specelier to passe into the bellie, adde some salt. And the young manthat had an vicer through the Pestilence in Aspera Arteria, was cured of it, and manie

other after him.

Another young man of rviti. yeares in age, when as he was vered with Catarrhus many daies, first with the cough he voided blood fresh, but not much, after that, a pice of the pannicle which ontwardlie covereth all Aspera Arteria, ascending but Larinx, it seemed to me, contempting both dy his thicknesse, and fæling of the patient to be the inward so that the patient to be the inward so the patient to be the patie

funicle of Larinx, but this butt not his voice, and this atte though in longer time, it was perfectle cured, but those which come to this affect through the Well ilence, læmer to be berie eaffie cured, for that his whole bobie was here purged and brieb, for that many of them bid bomite, and all were made larattue, to that those which escaped mer purged, they had blacke Politiles aboundantlie through the whole bodie. In many they were vicerous, but in all they were brie, and it was manifelt to many that beheld them. that they were the bregges of the bloud, which patrified in the Feaver, which as it were lyke certaine aftes. Das fore bio think out to the Ikinne, lyke as it think out manie other superfluities, but there is no neede of Bevicines for thele Exanthemata, when they fall off by themselves in this logic, those that had the opper parte of the fainne ble cerate, the crust of the vicer fell off, and the parte vnder it was atmost whole, and after a baie of two was ciccatrized, others whole I kinne was not bleerate, the Exanthemata it felfe was rough and scabbie, and fell awaie like a certaine scale, and after were cured, therefore it is no meruaile though those that have Exanthemata in the lungs, be cured because of the brinelle of the Alcers, the which before we have thewed, that the purpoled scope of curation in all Mi. cers, that in these Alcers springing through the pettilence, was here prefent, for they were all brie and rough, and many of them like to a feab, and many like Lepzia, therfore fee ing that Experience tellifieth with reason, and that the curation of vicers have this one end, that is to laie, to be eric cated, you may faue many of those that calleth forth bloud from the lungs, as we our felues have done. n Afpera Arceira, was cureo l

The thirteenth Chapter. Mil 7316 79 10



Dw we have before declared how those that be cured, that have broken anis great bruell of the lungs, either through falling fro high, or y they immoderately oth arain them in crying, or did beare a barthole above

about their ffrength, or any hard or waightle thing outmaroly baue fallen on their beeft, but bow they may be co. meniently cured, which putteth forth bloud, through Catarthus, we thall now beclare, putting for more manifelt posfrine, a like example, of that the curation which was bone to a noble woman at Rome, when as the heard fuch like talke, as we right now had of thole, that rejecteth blond but of the lungs, that the had fpit out in the night, some what either through Catatrhus, or through coughing, prefently the fent for me, promiting her felfe to be obedient to all thinges, I would commaund her, for the had beard before that time, fome of if one applyed not prefently fronce medicines, and that before the Alcer was inflamed, all was in vaine, and that this was the cause of their bellruction. which rejected bloud, therefore we thought not and to let bir blond, because through the brienesse of hir bodie, the bad abitained foure dayes from meate. But commaunded that the thould vie tharpe cliffers, then with some hot medicine. to rubbe much the thighes and handes, and after to thane the head, on which 3 layo the medicine of is made of Stockbones bung, and after the boures, 3 bathed bir, not touthing the head with any fat things, thus I conered the bead with a convenient cap, and for that time I nourifhed hir with lupping, after which, I gaue bir fome of the Aufter fruites of Autumne, and when the went to bed, I gaue bir of Triakle foure monthes olde, and being no elber, it bath pet the tuyce of Popy, somewhat Arong, which is moze bul in that which is olde, therefore it pronoketh flepe, and bry. eth flures, & both a little make thick, and the Catarrhe per. featy gone, it bid manifeltly appeare both by the kinde of respiration and noyse, that once the lungs needed purging, by prouoking the cough, but that pleased me not. At & least the fecond bay, but keping bir in all filence, and rubbing allo the toyntes, and binting them, I commaunded all the other parts of the bodie to be rubbed, the head except, which get was hot by the medicine, againe at night, I gave hir of Triamoas much as one of our country beanes in quantity, and this was not to much by a great deale, as that the had 12.b.

received the days before after that the had also flept well this night, the third day betimes I gave hir largely of boys led Poney, and kept hir in quiet, and the day increasing, I as before did ruball hir bodie, and gave hir to eate a Prisan with a little bread, h fourth day betimes, I gave hir Trisacle, that was olde, mired with Poncy largely, and putting on the womans head the same medicine, which did behermently days and heate, the being bathed a moderatly now rithed, I began the first day to purge the lungs more behermently, and after that againe and againe, I bled the surrup called Diatapsias, and I set all the Andie about the bodie, ingestation, fricion, walking and abstaining from bathing and in dyet, that was both moderate and also of god invecto nourish. This woman was perfectly well, have using no nice of milks.

An other young man, when as he had cast by halfe a pinte of bloud, through coughing, which came through distillation, but to the refrigerating the instruments of breathing, presently I let him bloud. And the same day timis I take away bloud, and of that same beine, agains the day following, I take bloud timise, but bling the day before; both rubbing of the ioynts and binding, at night we gaughin our medicine, called Diasparmaton. The second days after the other taking away of bloud, I applyed to all his bress, a cerote called Diathapsia, taking it away agains at night, least that it should to much heate. The third day agains I lay it to three houres, and after bathed him. I did nourish him in maner asoresaid the third day, the first two dayes with supping, the third daye first with the suyce of Prisans, after sorthwith with some selfs which was of easie

concoction, and Cimply prepared.

A gave also at night, the second and the third daye, the medicine Diasparmaton, because it doth induce siepe, and take away paine, and bath power to exiccate, and when the members of respiration were in their natural temperature, and all the bodie emptie, and that there was no sufficient of inflammation about the mixtured place. I began to purge him, after that drinking Triacle of twenty yeres

olde.

side, I fent him to Tabias, and in this lost I cured all those subject came to me the first date.

The xiiij. Chapter.

bole that came after two or three baies, the vicer was not cured in the all, but in certaine, as many as had inflamation to great, that they had a feature, of these there was none perfectle cured, but following orderlie, all the helpes, that the vicer might be oried, they did so much that it increases to no more, but being dried, and in

Durated with Callus, they lined longer. And thole that baue an bleer in the lungs, comming through erofion of ill invee. they feeme all to me to be bucurable, of whome fome have faide, that they feele their fpittle as falt liquour, and that the mallice of ill tupee, require a long time or it be cor rected, and in time one of thefe two must of force followe. rither baying the bleer to make Callus, and fo the affect to remaine incurable, or elle not orging, it both putrifie, and allo beliour the partes about it, and to in time the lungs to putrifie further, among those that had ill iupce, thereo of biocough, yet not releating betherto blond, by thefeone providence were made perfect : at the first it both behous to be most carefull, that neither the cough, neither that anie thing floweth out of the head into the lungs, he that flie that by a thee folde remedie: first by purging, next by taking Diasparmaton, and last, by having regard to the the and the continue of the bead.

That which shall purge, must have viverse faculties, to purge viverse kindes of excrements, of which sorte are out wills, which are made of Aloes, Scammonie, Colocinthis, Agarice, Boellium, and gum Arabice, they wil also suffice, which are made without gums, a after if new require, wie to purge black choice. The head shall be provided for with & cerote called Diathapsia, 4 these are at the first to be done.

After

After the Patient is to be nourilhed with meates of gang inyce, friction, walking, and bathing, we will them the masthod of these in a convenient place of our worke, and sure lie these are such as have most need of milke, and those that neglect it, of all other are incurable, but as concerning letting of them bloud, know that those which seems to have a tittle bloud, being brought, as is said, to some better surce, thou may let bloud, and agains restore in like sort. Also to purge, and agains restore, and then agains if needs bee, to let bloud, and especialtie subcreas the mass of bloud, is as it were a victous and grose skin, but those that are strong, and have much bloud, would be and by at the beginning bestet bloud.

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Dere is none of all thele, which I have etther now, az befoze declared, that I have innented or bled, according to Hyppocraproued by indigement, but also tries by er perience, in which we luffered the perilles of the erroz. They thall have profit by the ble of them that baue regard to the workes of the arte, for some of their talkes are frue, and fome lophificall, but lobat freake 3 of Sophiffst when as there are fome Philitions of ellimation on Aphich have let out whole volumes of relection of blond, and have weitten many fmall rules right well, making no mention of anie principall remedic, unperstanding by life tle and little, those thinges which rightlie admoueth the fick to get his bealth againe, in those that are not altogether befperate, and are cured by letting bloud and purgation, and those things which Grengthen the bead, and wee that! bereafter weake moze biligentlie of letting bloud, when as we thall thew the curation of ill inpee. Therefore we mul not begin, as many Dbilitions indge, with finali remedies, neither mult we thinke as they doe fair, that thele small remedics are first to be proued, and then if they doe profit. affer

profit nothing we thall apply greater, this opinion is true in fuch difeates as are without baunger, but it is furtheft from reason, to begin with small remedies, where the patie ent mut bie, if be once have Pthoe. For like as all other things are rightly let out of Hippocrates, fo also is that Aphorisme rightly layo, that buto extreme bifeales, princis pally extreme remedies profit, by what opinion therefore ipas Erafistratus so mabbe, so flow & bull in the beginning of fuch affects, but after when occasion was past, to be so bis ligent, for being perf waded by a most fond reason, be never both let bloud, when as bloud is required, not puraeth any man, or yet both exicate his bead. Fro which things if the patient being in baunger of that Pthoe, keepe and abstaine himselfe, although all other things be rightly bone, I think he both nothing moze, for be refuleth to let bloud, and both onely ble to dinert it with binding of the toynts, whereby as he himselfe saith, there may remaine plentie of bloub against the time of inflammation, and that we be not for want of it, to nouriff & patient, but peraduenture fome wil lay : fir bow Eraliftratus? If after the ruptured beine, the inflammation occupieth the lungs, there is no cause why thou halt hope to care the man, for confiderations which ? have let out befoze. Witherefoze be thall now no moze neede this trauell, being betraved, or deceived, by the at the beainning, for he both like to a governour of a Chippe, when through his negligence, the thip is call away; be geneth to some one of the passengers a bozde in his hande, and per-Cwaneth him to to laue his lyfe, but Erafiftratus, perchaunce bid suppose, that an inflammation was in the number of thole, that necessarily follow a wound. Potwithstanding if be so thought, be was in great ignozance, when any man may behold great wouds without inflammation, to be glutinated, of fire hundzeth, fuch as dayly Doe fight a combat, fo that the fecond, or fourth dage, they be in fafetie, and we have cured many of thole, who had some bellelis of & lungs ruptured, by falling, crying, og fripe, befoze y any inflam. mation sprang in the ruptured bellel, and if he boe affirme any of thefe, to have inflammation of the lungs, be both

Therapeuticon Galeni,

repugne with his divine decrees, affirming both that, and the principal concering, which is next to the heart, to have inflammation, and also to be free from a feather, also the incharmation being broken the man to boyde out nothing. Therefore agains, let him heare of be, that the Alcer can not be adultinated, if the lungs be inflamed, and that if inflammation commeth, of force he shall have a Feuer, and that when the inflammation is broken, the patient shall

with conghing boyde mattierunder raffa bud, abolin don't in

Ebercfore if one bath neuera Fener, or cough, nor bois bed no Sanies, from the bleer, and inflammation, by lubat reason is ther in the lungs of this man any inflammation. Therefore both this principall remedic is uniully of bine condemned, e allo be letteth flip purging, without making mention of it, it is no medicine of affect, let out of him as gainst any of the fozenamed kinds of gricfes, but if b bead fend woinne flux,it hall be kept in the lame fate,oz if that: cough followeth, through intemperatenette of the members. feruing respiration that shall also so remaine, so that Erafifratus that be like buto the Image maker, who, when the partes were perfectly made and finished, be left the Te mane without eyes, for to what beautie I pray you are the other parts, when as thou wantell thine eies . After. ward a Gods name, fæing fo ercellent men haue erred, that famous man Theffalus, which both not at all know the art. indarth himfelfe worthie to be called a Methoditian, and we fee now almost all his disciples to let bloud, not onely to many buto whome bloud letting is not profitable, but alfo to those kinde of remedies which ought to be judged burtfull, especially, if they hould frand in their owne fune politions, and allo to those that are Grong, which refed and put forth bloud, either by bomiting, or couching, but boin hall thefe hang together, that both they boo to let bloud, where there is releating of bloud, and that in their Come mentaries they write theremedie, herein to agree with ad-Brid Difeales, genied autiff co amigro and

How therefore let them call them selves no more West thouseins, but Comperiches. Af setting apart reason, which

they thinck to be right, to vie onely experience, to the finding out of remedies, are they not in these most clearely found neither by reason, neither by any Pethode, to doe any thing. Puch moze when as they say the parts are unprofitable, to the siming out of the cure.

15ut if any both call to minoe thole thinges which we have taught, of the Cares, pole, Cyes, Wouth, 18 jeaft, and Lunas, alfo of that we have fait, of the matrix, blabber. and fromacke, he thall finde them to erre, all the way, luch one was be, that to the inflavonation in the fecrete parts. be applyed the Pacebonian medicine, and with this allo a relaxing Cataplalais, even that notable one, that is made of Bread, water , and Dyle, allo a nother like to bins tobo bled the fame medicines to the place erulcerate. But we will fpeake of fuch , when we thall vilpute of in flammations, but those Wicers, which are in the parte, 02 fundament, without inflammation, require no relaring Cataplaine, but a Ciccatrising medicine, not onely of that enture, that may circatize the Micers in the delb, but that they may to much the more erriccate, as thefe partes are Dayer than the fleth, yea, and that which thou mail moze maruell; the Ulicers which are in the ende of the parts called Pene , are more to be baren, and those which are in the necke of the Bladden, catteo Cole, and those topich are without the ende of it is called the Acoane oz ing we that intrest, with all thote Blans.

But the Alcers in the fore-skinne are to be leve by ed, and yet lesse than these, whatsoever are in the skinne which covereth. Therefore when as one of these Perthodeste Philitions (I means these Thessalians) could not cure a mort Alcer, in the Acorne, or Glance, with Epulotike medicines, that is with such as doe make a ciccatrice.

De chole me et counsel, e when he beard of me the part required amoze dering medicin, because it was of seler nature, he did forthid beleue me, but being of force courained to ble some of our medicines, y vicer was cured in. 3. daies, and it did well appere that the Philition reingted, not so much in the health of the patient, as he was sozowfull be mas trained by in ill kinde of doctrine; so, the medicines bled of vs. which is made of Paper combust, cureth these kinde of vs. which is made of Paper combust, cureth these kinde of vs. which is made of Paper combust, cureth these kinde of vs. which is made of Paper combust, cureth these and strained upon the griened part, and bled as before, and other like subject in like sort doe behavently days, a if there he any such vs. boyde of mogsture, to such onely Aloes is a convenient medicine, it must be sprinkled in, but vzy, en and made into most sine powder, and it both also cure well the bleers of the sudament, with day Cadmia, washed in wine and dayed, hath the same vertue, and Licharge is of like facultie, next in vertue is Molibdena, and Pomphelix, both less induce volor than the rest, and is not to any of them inserior.

alone, and also Lapis Hematices, be very god, and if ther be any depende, when as thou wilt rayle fleth, put to any of the foresaide medicines, so much Panna, as thall suffice to incarnate withall, neither both this Pethodiesse sea, know any of these, so much as by dreaming, seeing they suppose that enery wound, in what part of the bodie so ener it be, require one curation, neither how it behoveth to cure

ing we thall intreat, with all those

which come and . Albert Link an one of their appearance

co sand per leffe than theles inhaffection are in the claim a

theolette isquitiens (Anienne thefe Thestalians) coales not cure annugit Talcer, in the Acosne, or Clause, with



113



THE SIXT BOOKE of Galen, called in Greeke

θεραπευτικου, and in Latine, Methodus Medendi.

Crime portuine allights crime of crime to the one one doubled

The effect of the same.

The curation of the Nerues contused, and the ten-

the boose to ever ut but a factorily the common Indianiers.

- 2 The curation of wounds which are in Peritoneum,
- The curation of the inward wounds of Peritoneum which reach to Abdomen and Omentum.
 - 4 The curation of the affects which chance to the bones.

eals togen as it comerts in a very or arteries it had be per-

trained. Ortale frace to to be beliefed the amende one of thines.

the thic beauty to the pacient committy was of exquisite into

correspondent and confet be carber but, but ber fire

formertune of a woman, as found time of a rapident hand tone. The

Therapeuticon Galeni,

The first Chapter,



pothing boubt but that there be manie, but whome I boe fame prolir, in that I have betherto let out, how by a methode one kinde of vileale may be cured. It is trulie mate, that they do not so much impute the length of them buto me, as unto these, who little understanding such thinges, as Hyppocrates most trulie hath written, bo

buinfflie goe about to reprehend them , who as I have thewed, boe not know bow to cure rightlie an bleer, much leffe then, that which is greater, and that one kinde of Dile eafe, in which an bleer is numbred . It fkilleth not whe. ther you cat it folution of continuitie, 02 buitie, which now is thewed, and the method of curing it, in what member of the bodie to ever it be , keepeth the common Indications, which are taken of the affect, but those that betaken of the partes will have other affectes . Wahen this happeneth in the flethie partes, it is called an older, and bath indication of curing, which is common to all affects against nature, & is, the affect it lefte, which as it is an affect, is to be taken awaie by his contrarie, as biuiffon by bnition, for the genes ration of this affect confifteth in viullion of buitie, and there fore in the bone it is called a fradure, in Brete Catagma, in the neruous pannicles Spalma, in the mulcles, a rup. tion, tobole vifferences are befoze let out, pet to this dil. eafe when as it hapneth in a bein oz arterie, it hath no proper name, but begroweth fometime the name of an bleer. fometime of a wound, and sometime of a ruption, but we have often laide, that be ought not to be fo carefull for the names, whole scope is, to finde out the knowledge of things. Therefore negleding names, let bs rather halt hither, feeing that health to the patient commeth not of erquilite impolition of names, but through convenient remedies: again,

fetting out no method of curing an olcer, supposet that he hath shewed them all, so, verie iniots do know, that an holdow vicer must be filled, a simple would applicate o, yet not not the vulgar people know by what method he may know medicines, where with that which is hollow may be filted, or that which is simple may be adultinated, a that is put out to be considered of the Phistion, in which one excelleth another, so, as we have heretofore said, who that is erercised in the curative method, shall both since out remedies, and also vie rightlie such as are alreadic invented,

The fecond Chapter, and and

De that we may now let out anie thing of may hence forth agræ with that is before fet out, let bs faine one to come buto bs, who bath only his Tkin pricked with a needle, if this man be fuch a one, in whom bleers will eafflie be healed, if thou let him go to his accustomed labours without medicine, yea, & mas ber being also bare, be shall tall of no ill, but if he be such a one in whom bleers will hardlie be cured, then the nieber will first ake, then have a pulle, a also inflamation, but the Emperike that learne the nature of the patient, by cramis ning & questioning, we truly by such examination, bfing al thefe things which are found out by experience, a nothing the leffe by those figns, which we take of the natures of god e ill tuyce. And furthermoze, of those which be of quicke oz oull feeling . Pozeover, of those which are burthened with fulnelle, 02 haue but little junce, being not ignozant that be thatbe oppreffed with inflamation, which is either Plethorique, o; haue euil iuyce, the Greekes call them Cacochymei, oz is of quicke feeling, oz bered with fome of thefe, oz elfe with all, that he that is contrarie hall feele no burt, we beholding thefe things wil not put to adglutinatine. Such are many of their mericines which are called Enema, & bee prefentlie applica to grane woundes, but a foft medicine and gentle, tithat thall all mage volour, but when as there is a great diaffou, there we mult bendour Audie of the lips

VII DECHELLY

Therapenticon Galeni,

of the wound, may be builted and closed with beliccatives, and where the binifion is made with a neble of fele, there regard mult chieflie be had, that the part be not bered with inflamation, and bereof it is manifelt, that the indication of a greene wound fet out of Theffalus, both betherto teach bs no moze than enerie prinate person knoweth, for it is no great matter to knowe what behoueth to be bone, bæing a thing naturallie grafted in all men, but to know boin thou thalf performe it, that onelie both belong to Are tills, for if anie fould build a thip, we all know (yea, being no Shipwzights) in what place the things which gouerne the thip are to be placed, in what place the farne muft be, and where the beke Couloe Cand, and all the reft, pet all thefe profit bs nothing, being ignorant bow the thip is to be builed. In like forte, be that goeth about to build an boufe, is not ignozaunt, that the foundations of the walles are first to be laybe, neither that the walles fet on these, or that are to be ereded, ought to be directlie right, neither that the rofe muft be fet on thefe walles, neither that the winbowes, bozes, and other partes of the houle must be accoze Dinglie placed, but what boeth thefe thinges belpe to the building of a Boule, infomuch as he being igno. rant in the arte of building , knoweth not bow to builde it . Eberefoze it fæmeth fufficient buto Theffalus , of all other men most sapient, touching an artificious know. ledge, to bivertain what ought to be bone, but wee have thewed in thefe Bokes befoze written, that this is but a certaine beginning of those workes which are loked for of the Artiffs, being no proper part of the arte, but fuch as is common to all men, for the first indications in everie arte, are naturallie grafteo in all men. 1 21 111 1111 3 201 1 200

Telerefore if this be sufficient to make Artists, what letteth but we may build thips, and make matter, and all men maye readilis make shoes, and garments, and houses, and also to be Architecustes, Positions, and Rethositions, but it is not soft neyther is her a Physicion, that knoweth howe that there must be made naturally brief in the wounded parts, but her whiche propersion.

binder franceth with what thinged that mave be bone, at though that this is not inough, if he knew not how to ble them, but he onlie is a Philition, who knoweth all the way fo farre, butill be may attaine his belired fcope. Therefore it happeneth to these methodicte Disciples of Thessalus, that prefuming great thinges about their might, they attaine not buto thole, which other wife they might . For when one latelie was wounded with a Stile in the band, in fuch forte, that all the fkinne being binibed, some of the nerues bnoer was pricked, a fapient Theffahan in the be. ginning applyed an emplaifter, which he often bled with god fuccelle in great wounds, he thought (3 suppose) that enerie wound had one curation, but an inflammation following, be applied a Cataplaine, which is made of wheat floure, and fo rotting the member, killed him within leauen vaies . Peither can it bee numbzed bow manie haue perithed by connultion, happening into their Peoman handes. Whereby if God will, this Thellalians becree may be hept, and everie greene Alcer is like to be healed, and that the partes affected giving no indication. But the true methode is not as this methodelle methode of Theffalus, but even now, and that after fo great Philitions, there may be found, not onelie better medicines than have bene, but also a universall wate of curing, for no man using prefentlie at the beginning thole medicines which we bane inuented, fell into conuultion, for I truelie noted where, of a nerue was, and how there followe of necessitie greater bolour than in other partes, because it hath tharpnesse of feeling, and that also of force there followeth inflammation, ercept one vio all wage the volour, and let the generation of inflammation.

Eherefore it læmeth reasonable to mæ, that the wound of the skin bæ kept open, and without glutination, where by the mattier may slowe out of the wound, and then to unburthen the bodie of all supersuities, and chiefelie to be carefull that the wounded parte bæ fræ from volour, so ghave exceptated not a sewe medicines, which bæing applyed to the wound, boeth meruailousie serve both vies,

D.iii.

both

Therapeuticon Galenia

both to mittigate bolour, and to make way to the comming out of the mattier, and it that be moze fure if the fkinne be winer cut, and that the bodie be emptied by bloud letting. if the Wattent be Arong. And if the bodie be full of ill bus monrs, presentlie purae him, and warme water, (although it both much mittigate other inflammations,) it is most burtfull to wounded nerues, læing their fubliance is made of a moifter mattier refrigerated and confealed and all fuch constitution is resolued, and doeth putrice by those thinges which doe both make but and moill, therefore A kept those which were thus wounded from warme trac ter, judging it meter to foment the place with warme orle. because that I have also she'med, that oyle being applyed colde, both Coppe the finall pozes, but if it be bot, it both

digelt.

disort

Furthermoze, I fled also crube ogle, called in Brake Omotriues, and that which had an affringent faculty, thole which was most thinne, as Sabinum, which if it be two oz thee yeres olde, is the more profitable, for because that which is olde, both moze biget by enapozation than that which is new, and how much elder it is, so much it is able to digelt, but yet it both lelle ceale bolour in medicines. Ail my whole scope was to have their facultie attenuated, and moderatlie beating, and which might exiccate without inducing of dolour, feing that this onelic could drawe the mattier from the bottome, the part being thereby neyther contracted no; yet bitten . Trulie I first bled Turpentine and Rolen both alone, and miring with it also a little Cuphozbium, I bled it alone in Chilozen and Wlomen. and generallie in lofte bodies, but with Cuphozbium in bard bodies: in like forte also Propolis, both alone, and foftning it also with Cuphozbium, and if it were moze bard with some thin oyle. I ble also in hard bodies Sagapenum, miring it with ople and Turpentine, and after the like fort allo I vie Apoponax, euen as 3 Doe Sagapenum. Allo Lachrima, lipreniaca, is not onprofitable, if one make an emplaister of it, in such sozte as wer have made with Cuphor bium, but wee have not approved this by experience, as we baue

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have bone all the other, for it behoveth that the invention of remedies which commeth from a true methode, both goe before, and then epperience for the more certaintie to follow this, and we hope that by the fame Dethod . Alfo Sulphure which bath not touched fire, not is Conie, but of thin parts. thall profite him that is wounded in the nervie partes. mixing to inuch of it with thinne onle, as that it come to the thickness of Sordium, or as you would faie, rotten mate tier which commeth out of a foze, and in frong and harde bodies thou halt profit if it bee as thicke as Donie-for that is also allowed by Experience, we have also excogitated, to applie to this wound walked Lime mired with thicke Dyle, which if it were washed with the Sea water, it wold more profite, it is belt to wall it in the bogge baies, and if thou doeff walh it thee or foure times, the medicine is the better, but in what manner fuch medicines are to be prepared, thou that bonderstand in our Commentaries which ive baue let out of the composition of Devicines . And it is here lufficient for me to thewe that I baue invented both thefe, and many other medicines againft the woundes of Berues, feing that I never falve them bled bider anie Mailter, neither get læ them fette out in anie of the olce Bokes of curing, or in the Bokes of the faculties of the auncient Philitions, but I toke indication of the nature of thinges, which 3 thinks to be the office of the Philitions which bleth a Oethoo. at a sadad . bardad ariand tol atem;

But this wonverfull Thessalus, when he never yet invented one medicine, doeth affirme, that even nowe the matter of them to be knowen, but the matter of many medicines, which we have ercogitated, is not onelie buknowen to Thessalus, and the Philitions before his time, but but to those which hath beine since, butill this date. For I in times past being called but one, which was made rote ten of these methodelse Thessalian Phistions, and before that he woulde applie that Cataplasme which is made of Wheate meale, baving no other medicine present, I as ked of a certaine Potter, neighbour to the patient

Therapeuticon Galeni,

2 or

fome le, and by boiling it in Barlie meale ; and not in ovle and water, as be bid the Wheate meale, 3 applyed it. After which in like forte, the meale of Ernum boiled, 3 ap. plied it to the nerue, the inflammation being inflamed and rotten, by the god cure of thele Theffallans, 3 belinered the Batient from the lame putrefaction ... But of thefe woundes which putrific with inflamation, we will large. He pilpute in a concenient place of this worke , and that is now large is lufficient for wounded nerues. And true. lie among those medicines which we have found out, mas nie bo ble that emplaiffer which is made of Cuphozbium. Ware, and molten Rolen, and fo to make a composition thereof, and fome suppose it to be my innention, but 3 made it to at the first, and peraduenture some mired with it Flos Salis, or fuch like thinges , which might alter the choler. and not biminish the bertue of the medicine, but through ignozance one may abbe luch lyke things, that shall change the bertue of it. But we made it of Ware, Rolen, Aur. pentine, Ditch, and Cuphozbium, putting in one parte of Mare, of Aurpentine, and Witch, of each, halfe a parte, so that the quantitie of these two, maye bee moze than the Ware, or you may mire the one of thefe with the Ware, and also in the scarcenesse of Turpentine, you may aptlie ble Humidum pineam, that is to faie, moill Berrofen, and alfo to put into these Abietenam, but Scrobilina, is onelie mete foz harde bodies, wherefoze it is not to bee mirt foz fofte bodies, therefoze if thou boeft mire Humidam refinam, then put that in the Cuphozbion beaten and fearced. to the other being molten, let the waight of it be the fivelfth part of the ware, oz a little moze, when as thou bee terminelt to make the medicine Gronger, but if it be baie as Fucta is, then the Cuphopbion belireth a little oyle, where fore 3 beating it with oile, and making it to thicknesse of Donie 02 Sozdium (which is thicke mattier)the other al ter the melting being colve, I doe mire them, ftirring them together. 13the on minuted share alreadille to adams

Water as maye quite enapour awaie and be consumed,

in melting the mired simples. But all this kinde doe most appertaine to the treatise of compounding medicines. Now it sufficeth as before we have done, to put so, eraples sake, a sewe particularly, shewing what the kinde of medicine ought to be, so, thou shalt sinde in our worke, De simplicibus medicamentis, a copious matter of medicines, and you must prepare them, as I shewed in the work of their compositions. Wherefore it is sufficient to have declared thus

much, and to palle forth to other things.

The curation of the wounded Berne, both require me-Dicines which may prounke a moilt heate, and doe frongly baye, and that also by the substance of their making, bath power to attract, and is of thinne partes : truely the curatine methode, both not onely profit to the innention of mevicines and viet, but allo to the ble of thefe which are inwented, for like as before we have beclared, to now also we boe affirme, that he which goeth about to finde apt medicis nes foz an Alcer, without a methode, cannot ble the leaft of them rightly. For he is able to cure by a certaine Des thoo, who unverstanceth bow much the application of the medicine, bath either bayed the affect, og made bot, og mittis gated, oz increased, foz be onely both know bow to abbe buto those which he vied at the first, or to take away from them . For when one had applyed at the first to a wound Ded Berue Dia Euphorbion, oz that be had luckely befoze made profe of it, be thewed mee bow the third daye that the wounded part had bolour and inflammation, maruailing that the medicine did nothing profit, I then alked the pas tient, whether the first day when the medicine was applyed, he felt not a foft heate, as it were of the Sunne, and he venged to have felt any fuch thing. Then againe, I afked the Philition, bow long be had that medicine by him prepared, and when he had cured with it, be aunf wered, that be had it a gere, and had cured with it two children, and a young man, & when I bemaunded of the body of the round man : be affirmed that it was white and loft, whe I heard thefe things, perceiving that there lacked Euphorbium, for this young mans temperature! sall in this work some

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I bemaund the Emplaitter, and also Euphorbium, and fac kind of both, to much as a thought fufficient to mire them. together, bab him loften the medicine with his banbes, to beat the Caphozbiunt Diffigently, and thefe being bones 3 bab bim mire them together, and 3 making fomelobat hot; Dyle of Sauine, which was olde, and foment there with the wounded part a And opening lightly the pondure which was close, I did put the medicine into the hole, and willed him to abltain from meate. I bad alfo the Whilition, that when he bid take it away at night, that he thould ble the onle in like fort as be had fæne mæ. And thefe being obe ferned, the day following the affected part, was found boid of polour and inflammation . And all they that were prefent, buberftode that to be molt true, (that we often lage) the medicine can doe no great thing, except there be one. that can rightly ble it. For the right ble is that, which pros ceneth by the fame Dethode, which we have often fet out in the bokes going before. at a funding and the not win

All the vie of medicines being referred buto it, colve, mouth, view, as but certaine rules, which Pethode these spethodesse followers of Thessalus, are not able rightly to follow, neither yet Erasistratus, or any other Phisitio, which bath not sought out the Elementes of bodies, or hath put out other thinges than those which we have here compressed bended.

ant the series duits The third Chapter of the So story store

That if the Perue be not pricked but cut, you must consider in what sort it is would bed. Whether it be cut overthwart, or in length: sud also bow much of it is deute ded.

Lette be first put for an example that there is so great division of the skinne, that the bare Perus both appeare, and that this Perus is cut in length, and not overthwart, thou shalt not apply to this Perus any of the rehearled medicines, which are made of Euphorbium, or sharps medicines of like kinds.

San Care

For the bare nerve cannot now abide their force, as when the fkinne was betweet it and the medicine. Therfore vie thou in this cale walked Lime disolved in much oyle, and also Miapompholic is berie profitable disolved in a great quantitie of oyle of Roles, and it hall be the better, if both the Oyle of Roles, and also the oyle to be without Salt, for all the scope of caring the Perus being bare, is to criccate without biting, and trustic there be few medicines which can so work. Therfore in this case in the Soundmer let him be washed in healthfull fresh water, let also the Pompholic bee, (as is afore saybe) washed, because it both many other samples, which are not washed. Hor all medicies which consist of mettalies, ought to baue all these washed, if they hall criccate without mordical times washed, if they hall criccate without mordical times.

That is also an healthfull medicine, which is made of Bonie Blaiffer wife, being made of the bell Bonie, and this be resolued in ople of Roles, which in all respectes is the bell, and boice of Salt, pea, and the Ware alfo which is put into luch medicines mult be walhed in like fozt. If thou puttelt in anie Turpentine, it behoueth that thou wash it, and so much the soner if thou put anie other Tur. pentine in, for the charpe and bitting Sanies is walked and purged awaie by all medicines which thou boeff wath. But if he that is wounded be frong in bodie, and boide of superfluous excrements, in him it is requisite to ble mozs Arong medicines. As I once dio, whe as a young man Aupious in Philosophie was woonded in the breaft, having a goo frong bodie, and burnt with the San in the Summer fealon. The Arochifre of Poliva diffolged in Sope, and afterward made warms, being put over bot water. A applyed it as a Liniment to for that first of all we must have regarde that nothing be colde which toutheth the wound. for because the affected part is most fensible, and allo the chiefe of the principal partes are continuall, and of temperament colorby which attoccasions that is griened is with cold, a fenocth also his greiefe to the braine. What if it be of these y come into the muscles, it causeth also connuluo.

Therapeuticon Galeni,

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For toe hancellie woo thour Arterhomies that the minteles are the infirmments of voluntarie motion and the like comuntion thatt be token for in the tentons, by the fame caus fee, but when as a had applied the forefaid medicine to the mound of this young man , and had couered much of the partes abone the wound, with the fains 3 Dio continualité foment with hot oyle the partes about the wind pits, neckl. and head, and opening a beine, the first vale groke fome blond from bim, and the fourth date this young man alle was well, infomuch as the older loked to mikled, fmail, and thrunke together, not withfranding I thought goo to continue with the fame medicines butill the feaventh baie, at ter which bate be was perfectie well. Drulle you may for ment this wound with oyle, and chieffie as we have faire, when it is cured, for ople is of contrarie nature to the Trochifce, and maketh the Elicer filthie, neither is there fmall Difference to applie ogle to a bare nerue, & tobere the fkin the be recount in egle of froice, which in all tid transcript

Eberefore the mattier is to be wiped aloais from the mound with a probe babing foft line rolled about it. Don may if you will, wet your Lint in Sapa , leaft that thou touch the Alcer with valth : with Sapa, that is, Sirium, cale ted atto with be and in Afia, Heplama, therefore dipping thy lint in this, and after preffing it out, thou thalf munidiffe the Micer, and let this Sapa be warme the first bates chiefly, but if all things voe profperoully fucied, thou maift wet it also without baninger with swate Wine, for all I wete wine is boto of all biting qualitie, fuch is the wine called Thereum and Scybelites , And hert there is, Cargimum, what Whines to ever are I were and peolowith Auch is Falerun being Unprofitable, for all thefe he tharpe and bumeaturable hot. And the bleer comming noto to cicca. trize, white and thin Mine, and that which will not abide the mirture with water, neither I wete fmelling, is better than florete wine, and thou thalt elchue the ble of water to a wounded nerue, and allo a relaring Cataplaime: next buto the vie of thele Trochilces is the vie of Diachaleites, which we opentie ble this muft be molten in Bumer with baue described this medicine in the first bake of compounding medicines, the Pastilles, of Trochisces, of call them how you lest of Polyda, are knowne to all men, which if you have not, you may take the Trochisce of Andro, of Pasio,

or elfe our owne, which is ffronger than the reft.

And we have declared that to frong bodies, frong mes Dicines are convenient, as to tender bodies, gentle medicines : this right Wethode have I invented, and experience both confirme it, but Theffalaus with his Sophiftes, fitting in his high throne, hall be had in reputation among brute people, as Cercidas faith . While be confirmeth by his reas fons, that there is one curation of greene wounds, neither this to require any Indication to the nature of the parts. pet one of fo great fame in his learning hath ercogitated, a margeilous cure of wounded Berues, for prefently be cutteth them a funder, gening the wounded man no warning thereof, although in this be goeth from his fede, for it has bene better to cut a funder the wounded muscles and arteries, & beines, 02 any other thing, but not the Derne, other. wife that thing which they flie, they are found to boe, that they may take a contrary indication, for the difference of the parts : but let bs leane them, and intreate of a Berue wonnded ouerthwart, in which there is greater feare of convultion, inflammation comming of Fevers, which are not cut , but those which pertaine to the cure of the Micer, are like also to these. Det it behoueth more largely to take away bloud, and ble moze thinne biet, and to kepe him altogether quiet in a foft bed, and to foment largely with bot Dple, the arme pits, necke, tenbons, ligaments and bead, & if the wounded Perue be in thefe, that are in the legges, like as we bled Dyle to the arme pittes, when the wound was in the hand, fo in thefe the flankes are largely to be fomented with Dyle, and fo to afcend, by the whole fpine, to the necke, and head. And the contuled Rerues, whereas the Chinne alfo is contufed and wounded, require the fame mes Dicines which is bled in daying the wounds of the Perues. But yet fuch medicines as may further beaw & confiringe 多数图象 02

Therapeuticon Galeni,

or binds the parts divided by contusion abut those which are confused without the like affect of the Ckinne, ought to be fomented often with hot Dple, which have power to enapozate, and to have like regard to the whole bobie, as ? fat this to happen, and byd fpedely cure it, fomenting it with ople, but hauc often fæne the Bernes, to be contufed With the fkinne, and the welllers for the cultome of the accident, being taught by ble, haue a Cataplaime made of Drimell and Beane floure, which trucky is an healthfull medicine, but if volour also commeth with contusion, it both behoue to put in molten pytch, and boyle them well together, and so to apply the medicine hot, and if thou will make it more brying, put in the floure of Eruum, and if thou will have it yet more byging, put in Irisilicica, the renard to be had to the whole bodie, it is common to thefe, as: if the Berue be all cut, there refteth after no perill of cons unlion, but pet o part shalbe weake, it hath the same cure, that the other Wicers have, although the Thefalians know but one : therefore we have aboudantly intreated of perues, but how we shall cure the inflammation that coms meth to them, we shall let out when as we shall intreate: of Phlegmone.

The fourth Chapter,

Syndesmous) be of like kinde to the tenbones, they can suffer the source of most bebemet medicines, because they do not come to the braine, and be voide also of faling, sor all the Perues come either from the

braine, or elle from the marow in the spine of the backe, the tendones also as we have shewed their substaunce, is compounded of the Peruc, & Ligament, they so farre forth spring from the braine, as they participate of the substance of the Peruc. But yet are less bered with counsion than the Perucs.

But the ligaments forfoth, fæing they fpring of the bone, those that are round, are like unto Bernes, but Differ from them much in hardnelle, yet in that they are white without bloud, and not hollow, and devided into fibers. they are like the Perues and tendones, to that they which are ignozant in the Anatomie, when as they fee the round ligaments and tendones', they take them for Berues, and chiefely they which binderstande not that they are barder than p Derues, but where they are brobe, there they know them to differ from Berues : But they cannot discerne the among them felues, but thou which knowest the natures of all their parts, and also their forme, and in what place they are, in the whole bodie, and in what part of the bodie it happeneth a wound to be made, thou boeff prefently buberftand whether it be a Berne that is wounded, og a ligas ment or tendon.

To bone, it is chiefely without daunger, and that thou days ing it with all kinds of deficcatives, that not any thing hurt the patient, but if it goeth into the muscle, how much it is designangerous than in the Perue and Tendon, so much the moze it ought to be feared, if it be not rightly cured, and none of these can be brought to passe, by a methode of these Philitions, which deny the indication that is taken of the part, to be profitable to the curation of Alcers, negother yet of such as doe confesse this, if they be ignoraumt in the nature of every parte, which as we have the wed, consistent of the temperament of Clements. But although these know no other thing: yet at the least they bndersad that they are shewed of the constitution of the instrumentall parts.

Thesalustructy and his Disciples, are also very ignorant herein, as if Abdomen were now presently wounded, so deepe, that some intestine came forth, they know nothing at all how it ought to be put in, and if Omentum fall out, whether it is to be cut away or not, or whether it is to be trusted up or no, or whether the wounde must be stitched or not, or if it be stitched, in what wife it ought to be done,

neither

Therapenticon Galeni,

neither thould we have understanded these things, if we had not learned by reason of the Anatomie, the nature of all the parts therein conteined, which truely to beclare, is a thing necessary, not onely for the better bnberstanding that Shall follow: but allo for probation, the fkin is most out. ward, of all this, and is ended in a thinne pannicle called Membrana, within the Ikinne, as it was in the mid place there is a double nervous thinnelle of the Puscles, which the Orecians call Aponeurofin, ftretched out in manner of coates or membranes, many Anatomiffes are ignorant, that they be two, when as they fo cleane and toyne together in fuch wife, as it requireth labor to feparate them, and ale to for that they are most thinne : nerte these immediately followeth two right and flethie mufcles, which fretch from the breaft to Offa pubis, and all thefe rehearled, cleane and grow together, and that which is made of thefe, the Grecis cians which have let out the way, when & Aitching of Abdomen,ought to be made, catted Gaftroraphias, named Eptgastrion, that is to say Abdomen, that which is next these. is called Peritoncon, and they thought it to be one ample bodie, but fallely, feeing that it is made of two bodies, both which are without bloud and Peruous, but one of thele Berupus thinne panicles belogeth to thole mulcles, which goe overthwart: the other being very thin lyke a cobweb, is the true Perotineum, and Abdomen, is such a like thing in the middelt of it felfe, the parts of it which are diffant, and on both fides, as it were foure fingers bredth, at the fide even from the Ikinne have the oblike mulcles, the former which came from the breft, the next which afcend from the intellines, after thele mulcles, that which is overthwart. Under which is Peritoneum, therefoze there is lelle baund ger in this place, than in the middeft, feing it hath no fuch thinne coate or pannicle, and that they cal Aponeurofis, and that fitching may hardly be made in the middelf, because that chiefely in this part, the intellines goeth out, and may bardly be put in , and the muscles that oyd constraine and Draw them, be the right and flethie mufcles, which I favoe same from the breft to Os pubis, therefore of force the inter Ains

Sine romatch ontificough two causes, as oft as anie of these bas wounded from the parties which are on the side, because that is gathered together by the muscles, which are there from the middle partes, because the muscle which should containe them is not strong inpugh, a that the place is berie apt so comming south, a if the wound be greater, then of some more Intestines must fall out, and are more hardlie put in agains, and are more

Furthermoze, for another caule, finall woundes are barde to be handled, for except that which commeth out be prefentlie put in his place againe, it is inflamed, and rifeth in tumos, to that it cannot be put in by foffraight anbole, therefore in fuch woundes, the meane bole is leffe baungerous, and it is truelie necessarie to knowe these thinges: then it followeth nert, that we confider bow one shall most convenientlie bandle these kinde of woundes. for Theffalus precept , which thinketh thefe woundes to be glutinated with medicines called Eucma, boeth ferue fo little to the purpole, that I thinke it more manifelt that it Choulde bee buknowen to anie, having his wit, therefore firft of all , fæing we mut boe that that the Inte. tellines which are faine out, be put in againe into they? place : feconolie, that the wound be flitcheo : thirolie, that thou applie a connenient medicine, and last to regard that most worthie to be affeded and an artifa and and and

Doe to now, let is speake of the first, swing therefore there is as is saybe, a three folde difference of these wounds in bignesse, let is attempt to take of cucric of them a proper Andication; admit that in the beginning the wound be so small, that the Antestine which sell out being instact, cannot againe be put in, whether or no in this, is one of the two necessarie, either to get out the instation, or to intarge the wound, the first is better, I suppose, if it may be done, thou shalt doe this no other wais than by removing the cause which brought the instatio, but what cause is that trulie the refrigeration of the airc ambient. Wherefore the cure must proceede of heating thinges, therefore it shall be convenient to heate the Intestine with a hotte Spunge

10.

out in bot water, and afterward expedieed out, and in the meane time to prepare aufter Wine, made botte, for that Doeth moze beate than water , and Grengtheneth the Intelline, but if the inflation of the Intelline cealety not by this meanes, thou mult cut to much of Peritoneum, as is inough to put in the Intelline convenient Infras mentes, for this Incition, are Springotoma, (that is to lan. fuch as ferue the Incision of Filtulas. Unives which are bouble coged, or have forpe pointes, are to be refused : the convenient placing of the Patient is, when the wound is made in the lower parte, if her lie bywaree, and inhen it is in the opper pattes, if he lie backwarde, in both thele one thing is to be regarded, that the Intelline which is out, be not preffed of those that are within, and that shall this wate be bone, as if the wounde bee in the right five, to bende the bodie to the contrarie parte, if in the lefte, then to the right five, in fuch forte, that the wounder parte alwaie be higher than the rest, and this is profitable allo both in great and meane wounds, for that is a common adnice in all. d history one or nomented ad solveth to

When as they are fallen out in a great wound, docth be rilte require a perfect minister, for he ought to compasse outwardie all the whole wounde with his handes, and to presse inwardie, and to gather together, and to leave the place bare, to him that stitcheth it, and also to compasse moderative that which is stitched, butill all the wound bee stiched.

from we will next teach the aptell wate of flitching fuch woundes in Abdomen, because it behough that Abdomen doe close and togue with Pentoneum: pou must be ginne from the skinne, and thank the needle from without inward, and when as it hath gone through both the skinne, and the muscle called Rectum; leaning that Pentoneum which is under it, thou shalt from within thrust the needle outward by the rest of Peritoneum, and so by the rest of Abdomen, putting the needle from within outwardie, and suben it hath gone all through this againe, this Abdomen

is to be thrut through from without inwardie and when thou half teff that Pentonena Inhibis biber and come to the contrarie parte; then thalt alforthruft this through from -within outwardie and with all the Abdomen, that is, nert after this beginne bere sgaine, and Gitthing it with the Penconeum of the contrarie fine and againe putting it through the flinne, west the needle is to be put in that part distracolie, and thirthing that Abdomen, with the contrarie Peritoneum, and againe going through the fking and thus agains and againe till it be bone, and untill the lubole wound be Mitched, the space betwirt the Mitches ought to be most final tobich pertains to the keeping fast of those parts, which be under this finalnette is not fure inoughe to the avenath of the fkinne, and keepe it from breaking. which is the fraces betwirt the flitches, wherefore elchuing the excelle of both, let be chale a meane betwirt both, and this alfo is, as it were a common thing in all wounds, that is the lubstance of the thier it felfe, wherewith wee Bitch , for that which is to harve, mul of force teare the Thinne, that which is to folte is prefentlie broken, in loke fort if then voelt thrult thy neole through the edges of the loound, the rell of the Chinne being moff little, is confirate ned to teare, when it is biolentlie brought together, but if thou goeft farre from thefe, thou leanelt much of the fkin buglutinateb, and although thefe things be common to all woundes, yet they are especiallie to be eschued in the flit ing of Abdomen, and the flitching of Abdomen ought to bæ done this waterebearled, for if anie doe suppose that he map make Peritoneum to close with Abdomen, but it will frarcelte arolve with him, because it is neruous, or elfe as manie ble, which toyne them together that be natural He of affinitie, as Peritoneum to Peritoneum, and Abdomen to Abdomen, and that that be in this fort, it behoueth to begin of the Abdomen next be, t from without inward. tie, to thauft a næble through it onelie, & letting palle both fives of Peritoneum, of the contrarie part, from without inwarolie beates the neole through both lips, after put that 10.ii. backe.

the contrarie Abdomen, this waie differeth from the common and bloat fitching, which at once thrull the needle through foure fibes, because it altogether hideth Pentoneum buter Abdomen.

Bow let be fpeake of medicines, truelie those ought to be of the same mattier that they are, which are named Enema, which we have in the bottes woing before the web. to brite the wound of other partes: ligature outwardlie, is chiefelie here necessarie : the last parte of the curation in thefe, differeth much from the other, for the frace betwirt the flankes and arme pittes, ought to be wholie coursed with fofte Wall bipt in Dyle moberatlie botte, and yet more fure, if thou put in by a Cliffer into the Intellines some fuch like thing; and if ante of the Inteffines be wounbed, that which is outwardie to bee bone, mult bee performed in manner aforefande, but that which is injeded mult be auffer, and red Whine bleub warme, and fo much the rather, if it be pearced through to the inward partes. And the thicke Inteffines are ealilie to be cured as on the contrariwife those that be thimme, be harve to be healed, pet leiunium is altogether incurable; both for the bigneffe & multitude of the bellelis, and also for that his coate is berie thin and neruous lines wort, then the laun back tools

further, because this Intestine receiveth all the pure coulour, and is next the liver of all the rest. And then mayst bololie cure the woundes of the Comacke, which are in the lower session partes, so, it may happen to take god successe, not onelie so, that these partes are thicke, but also so, that the medicines which one cure, doe easilie rest in this place.

But the woundes which are in the mouth of it and in Gula, inione but onelic the medicines which touch them in the going downe, the lendblenede hindereth also the cure of those which are in the mouth of the stomack. But it is easier to learne the way which he vice in curing of the wound in fromacke, than other deadly wounds, for I take not in

hand to write these workes, for that intentil wouldenot unie man thouto not reade Hyppocrates bolies, but for that be feineth to me first to ble a convenient waie , and pet not wholie to have finithed it, when as certaine things are not yet limited, and we maye finde other which are lette forth of him obscurelie and onperfed, therefore I have Une vied to open all those things clerelie, and to make diffine tion where they were smallie binibed, & to supplie where as wanted. Therefore whereas anie bath first of all erer. cifed himfelfe in thefe our Commentarics, let him applie bimselfe to the reading of Hyppocrates Bokes, and let him both reade his boke of Wicers, and also that which be inzote of mostall Moundes, then truelie be fall receive great belpe of thefe our Bokes, and alfo fhall bnberffand that none of the Mothobitian led , which challengeth to himfelfe this glozious Title, but in berie bebe be furthelt from a methode, can rightlie cure an bleer or wound, and also that none of the Emperikes, which thinke to exercise the arte, little knowing the Clements or temperamentes of the fimiler partes of man, for thele knowe not the ratis onall cure of the fimiter partes of man, because they onelie take their Indications of the organike members, where fore a few wordes betherto betered, against these Wetho. bitians, of those woundes which happen in the Stomacke, we will connert our file to other thinges . Peritoneum being wounded, Omentum doeth prefentlie fall out, which whether it bee fimiler og no, og of which it is made, og Iphat action og ble it hath, they bee not bnberstande: therefore it is worth the travaile, to heare what they will boe, whereas that parte which is fallen out of his place being fwart and blacke, whether will thep cut it off, og put it againe within Peritoneum ? Surelie either they hall bnberftand all together by Experience what is to be bone, or elfe take Indication of the nature of the parte, but both thefe fireth from them, both that knowledge which is ministred by Experience while they extoll a methode, bee ing the reverend name of their leat, and that which is take 30.iii.

Therapeuticon Galenia

ken of the nature of the part, for that they knowe not bis Intiliaunce, nozacion, noz bie of it, while they abborre the Anatomie, as a thing bupzofitable , therefoze they know not inbether it be anie of the partes necessarie to lyfe, 02 elfe not necellarie , although thefe are not the leaft to bee knowen, neither whether through the affect of it, anie of the principle members thall be moletten : or otherwise als to whether anie of the beliells or partes within it contay. neo, maye kill the man by flure of bloub, neyther tobether that which is blacke being cut awaie, that which is found map be ties, whereby the flure of bloud maye be efchuet. or whether that may be to anie, baungerous, for that Omentum, even at the first light, femeth nervous, fo that one knows the nature of it perfectlie, be burft not for feare of convultion binbe it , but fince thefe Wonderfull Dethos Ditians knowe not of thefe thinges, they cannot tell what is to be some when as Omentum is wared blacke, but 3 thinke we knowe, which understand that the vie of it is not to great for man, and that his fubliance is composed of the thin pannicles, arteries, and beines, we will eldine the Aure of bloud, and will not feare by confent, that the nerues hall be affected, wherefore we will binde the parte that is about the blacke, and cut that awaie that is boder the band, and will forelee that the endes of the band bang in the lower end of the fitching of Abdomen , whereby we may easilie take them forth when as they are throwen from the wound comming to Suppuration.

The fift Chapter,

the other partes of the bodie, nowe therefore there remaineth to speake of the bones, when as to these also, that viscale of which we intreate, both happen, which we call solution of builte or continuitie, a when as this viscale falleth to this part, it hath a proper name given to

it in Breke Catagina, berie bluall to them that can freake Greke, for Apagma is the proper name vied of Philitions, being out of ble to the common people, they ble thus to name it, when as the end of the bone in the part, where it is to be iopned with another that is broken, but of the frace fures themfelues, what part fo ever of the broken benesare biterlie feparated, they faie in Greeke that they are named Caulethon, tit is enibent that fuch binifion is overthinart. and another diailion made moze by the length, in which the partes of the affected bone bee not altogether feparated alunder, but are clouen right forth, which kinde they accus Stomablie do cal Schidneedon. There want not some of the later philitions, which to ambitioullie interprete by proper names all the differences of fractures, that they call fome Raphanidon, that is made to the figure of a Kaddift, not being latiffied with this talke, to faie that the bone is of werflie fractured, but Hyppocrates was not of this minde, but as nære as be coulde, bling the molt accustomed names, refuling not to interpreate by Dration, not one, lie these differences of Fractures, but also those which happen in the bones of the head, which if I hadde bone also in cueric affect , I shoulde have made this Treatile Cho2t.

must be considered, but have not beganne or defined, what is perticularlie to be done, it is necessarie that we tarrie in the no longer than is meete, but repeate brieflie those which be hath set forth perfectie. And we will also adde demonstration to those, which he hath smallie defended by reason, and we will define certaine things which are lest budestoned, and place them in order which want order, all of all, we will give light to these things which are obscure. But if I shall in enerie one adde his wordes, our boke shall be as

long as a large Commentarie.

And peraduenture some here will condempne our Proliritie, when as they shall complaye thereof without cause: In the thirde and scanenth Bake, in these it was necessarie to adde manye places out Priii.

Therapeuticon Galeni,

of Hyppocrates boke De vulneribus, wherby I might thew other Philitions what it is to write by a certaine mer those, the curation of vicers and woundes: but his voctine let out in his boke of Fractures, who is so vull that will not receive it all as clove a most profitable, but if anie man both fair that he both a little meruaile thereat. To this manner of saying may most aptlie be repeated, Hos voun

atq; alterum, permit to be fure.

Therefoze it fæmeth god time now, to thew the true method of curing a Fradure, with the nature of the things preferibed , taking our beginning from bence , because there is folution of Continuitie of the partes of the baoben bone, their buition is at the foze firtt fcope, whereto be muft bend bim that will cure them ; but if this fæme impossible to be bone, because of the ogpnesse of the affected partes , there remayneth another fcope : that is, that they may be abglutinated by the helpe of another thing, which thing is a certaine humour, comming bei twirt the endes of the broken boncs, as it were a Blewe. and to toyneth them fall together, which if that be found not to be bone , theu maift call the affed bneurable : and that fuch an barbe bone as is in young men, friptings, and men, and much moze in olde perlons, cannot growe toge. ther, I thinke it enibent to all men, for truelie that bone onelie will be bnitio, which is berie foft, fuch are the bones in Infants, but fome boeth greatlie hope, that the partes of a broken bone separated, may againe be abalutinated and knit by fome other fubffaunce oz glew comming bes tipirt. ound elect an union alon

It is theweo that enerie part of the boote boeth attract to himselfe his owne and lyke nourthment, which if it bee true, then surelie the connenient nourthment of the bones is groser and moze earthlie than anie other nourthment in the whole creature: so that it is not repugnant to reason, neyther a thing impossible, that of this same proper Clement, which aboundeth and groweth in the edges of the Fracture, maye by his comming betwirt the bones close them together, so; so The sheweth, and

Experience consenteth to that hope which reason boeth gene : therefoze it is benceforth to be confidered by what meanes this thing that groweth in p fractures, bow much. and what maner a one, may comfort. For it is enibet that we require not what maner a one, but fuch one as obserneth in both, a mediocritie : wherefoze, this amentrie, both in qualitic and quantitie, being found out. Furthermoze it is requilite to læke out by reason, whether we may attaine to them both or not : but the time when this halbe bone, is no leffe necessarie to be lought out, whether prefently as the fradure is made, hall we make bnition, as in wonds, or that this be not a time couenient, but a more apter mult be found, fuerely, thou being inftruded, by the nature of the thing, mailt find out this as wel as all other. Therfore what is the nature of the thing ? Forfoth the broken bone comprehended under some of the rehearled differences of fractures : goe to now, let be fe whether any thing may be taken of enery difference which ferueth to the curation, beginning with that fracture which is made ouerthwart, named Cauledon, the parts of the broken bone, one here fo lie, one belives another, that they lay not biredly even, wherefore it is manifelt, that first they be brought birealy even, to that ende they may the better grow together, then to oce fome of the things that follow: truely that shall folfow if one bling the example of the whole part, both draw the bones that are a funder, to the contrary part, of which is taken most fure indication, of the transposition of them. For truely, it may happen that the trasposition of & member thall be made forward, backward into this and f part. Foz it is mete, that whatfocuer are backward, be brought forward, and pet neverthelele, the other part of the broken bone, is to be moderately thauft to the contrary : Contrariwife, that which is forward, is to be beduced backward, the other part by little and little, to be brought forward. In like fort the confideration of those which are wrested to the right fide, is if they be brought to the left fide, and againe those which are in the left Goe, if they be changes to gright live, alwayes drawing the other part, moveratly 10.0,

Therapeuticon Galeni,

to the contrary: but there is no fmal bauger, leaft in brings ing the partes, by contrary motion, some of the bivers, which ticke out, be broken, neither are both the endes even as those which are falved asunder, and if they be broken, the endes of the broken bone, cannot eractly be ionned, and that for two caules, for if the paces fall betwirt the two parts, they let the parts to touch, which are formed right, or if any fragment falleth outwardly neither fo thal there be perfect confunction of the bones, which thou haft framed in fuch wyle, as they halbe like their first bnion , for that onely bappeneth when the thiners of the bones, be put as gaine in their owne places. And if they being broken poe perith, there must of force be a boide space, betwirt o bonce bnited together, in which Sanies being colleged, and in space putrifying, both rogrupt also the whole member. And for thefe causes, the bones which are a sunder, ought to be beamen right out, and this cannot well be done, except fir & they be fretcheb backwarb, the Brækes call it Antithalis, therefore it behoueth to make this Anuthalis, of bones, sie ther with the hands, if the member be little, or with bands put about the member, og elle with fuch inftruments, as Hippocrates, bath taught, and when as they have enough brawen back, and that they be out of doubt, leaft they in bringing together should touch them lelues, then put them right and lolen the bandes, and let the mulcles of the parts to be in one, and in the meane while helpe thou with the bands, and if any thing both leave by, amend and forme it, and nert this, whereto thou must bend, is that the member both remaine bimoued, least any of the parts which thou halt placed, be moued, for lo of force they must againe fee parate.

And if thon commit it to the patient, that he loke to the quiet rest of the member, peraduenture waking, he wil regard it. But skeping truely he wil move it, but that the bones formed may keepe their situation, not onely the man sleping, but sitting and rising: when the bed is made, it behove the binde the fracture, with a safe Ligature, which may cracily keepe the parts of the broken bone together.

But for that love ligature fuffereth the bones to moue, that which is to Graight by comprelling, both bring to four, let be give biligent bebe, that efthuing both bifcome modities, we mave inione both commodities, which wee thall boe , if wee eschue extremitie , so that we thall not make the ligature to Braight that it compresett, negther get to ease that it be lote, and if everte member were of equati thicknelle, then the broadest roller were most commobious, because it souloe embrace all the broken bone of everie parte equallie and continentlie. But loing it is not fo, although to the breatt thou bleft a most broade role fer, thou earff not fo boe in the toyntes and necke, but in furb, a narrows roller is better, for that it will not wrine kle, and that it toucheth the Ikinne of the whole member, about which it is put, but if it holdeth the Frace ture with a fewe fouldes, it is not without bauns ger.

Therefore bow much furenelle wanteth through the narrownesse, so much must be abbed by often rolling as bout, and by beducing it towarde the founde partes, but freing all rollings which doe conflipate and coard the fleth without volcur, bath that propertie to preffe the humours out of the partes where they are first put on, and both put and fire them in those in which they eno, 3 thinks it reas fonable to beginne the ligature boon the fracture it felfe. and to to procede buto the reft of the member, for bee that boeth otherwise, putteth the bloud to the affected parte, but if he beginne bppon the burt parte, and endeth in that which is whole, fuch ligature thall not onelie be boide of burt in thele, which we have laide, but be also profitable, for that it suffereth no inflammation to arise about the Frace ture, of which principallie regard mult be had, and it is to be feared least great inflamations folow, both of the aretche ing into the contrarie part, which we ble in forming right. lie the member, and alle that the causes which make the Fracture, to firt burt the fleth, inuefting the bones by con-Aipation and contusion, neither meruaile 3 if some such thira

thing, like an inflamation happeneth to the postion of the bones, when as fuchas are not rightly cured, are manifelte lie fæne to be moze moiff than nature requireth, where we fee a wound with a broken bone, neither commeth Caries of the bone, in Bræke named Sphacelus, anie other waie, which is corruption of the whole lubitaunce of the bone. Therefore thou halt not be negligent, but expell thou all the fuperflucus moisture from the partes which are about the fradure. Therefoze thou maid begin bpon the affected part, and being the roller about twice of theire, and proceed then toward that which is found, for berilie be that thus both roll, thall befend the flure of blond to come from the whole partes, to those which are affected, and boeth also put out from bence that which is here alreadie collected. See in then that there are two partes, which maye both receius anic thing of the affected part, and allo lend bnto it . foze foth they which lie bppon it are most readie buto both, as well for the multitude, as also greatnesse. But the extreme parts for the contrarie caufe, can receive or fend but little, neither can minifer much, either to the affected partes,cie ther receive of them againe.

Imherefore when as Hyppocrates made the first two ligatures, with the first he did not expell that was in the affected part, to those that are abone, and also both expell that which floweth from them with the roller. For with the first rollings about, which he doth make byon the fracture, and by deducing it to the lower parte, he thrust some mattier thether, and letteth that none shall slowe from

thence.

The rest of all the involvings, with which he will have the roller to goe from the lower partes upward, that they may in the same place with the first, both repell to the higher partes, and also preserve flure from these, wherefore the two sirst rollers doe defend and strengthen the Fraduce, neither suffer they inflamation to arise. Potwithstanding these alone are not sufficient to both these bies, so that Hippocrates did deuise sor their defence a remedie, that splents be applied with the last rollers, which might also strenge then

then thele: and he commanocth to ble fome one medicine. which is against inflammation, least there should follow inflammation fuch a medicine is Ceratune humidum. Therefore all thele are innented (as we have fayo) by reas fon, and also the figure of reposition, this also bath a time fold indication, the first dependeth of the common knows ledge onely, the other which is taken of the naturali con-Attution of 6 members to be cured: the first indicatio thein. eth that fuch figure is to be chiefely cholen, which is most free from boloz and griefe, fo that there follow no inflammation to the part, and that the patient be belt able to remaine longelt in this without mouing . The fecond indication which is taken of nature, willeth that the arteries. beines, nerges and mulcles, be molt rightly placed . And thele indications boe agre. For the rightel figure of every part, is free from boloz, and that which of the reft is molt free from boloz, is most natural to the part, for to the arme. the flauve which is coenerwife in Brake Eggonios, for the len that which is somewhat leffe fretched out . Further more, not onely the naturall habit is profitable to every member, not onely in anopoing of boloz; but also the cu-Home femeth much to profit : and this is the wave of finding out the figure, in which the member is to be kept. which also differeth not in fæking out the figure, bled in extending the parts a funder, called in Bræke Diatalis; and alfo when the partes of the broken bone, are brought into their naturall place : for it is covenient that both thou bolt extend the member in the most right forme, and that which is furbelt from bolo, and also that thou formelt it into his naturall habit, and much moze that thou roll it in the fame figure, and also placing it to reft : for the mouing thereof both not onely pronoke boloz, but also both wrest the bones by moving the member being in one figure, and to change it to another, for except 3 have forgotte those precepts which ine haue weitten in our bokes Da musculorum motibus,if is necessarie, that whereas the figure is altered, there some of the muscles to be frainer, and to be made round as they were contracted, and other to be lofe and relaved, distant errollog Theres

Therefore of force there they are extended there they are compressed of the roller, and by the compression. Doe fuffer paine and boloz . And where there is no extention, there the ligature is lote and flacke, and fo the fracture manteth his Care: and for because of all these, we must flubie that we doe both extend, and forme the member, and alio roll and repose the incuber to reft binder one, and the felf fame figure, and ther is no peccept left bufet out lubich belongeth to the first waske in Fradures. I de feet de

Thou thalt (as Hippocrates commaundeth) lofe the roller the third daye, least there thould arise boloz and itching in the member, bnaccustomed to be fo courred, and also that the perfeiration of that which is now fired in the member be not letten, by whole occasion there both not onely fall thereto, an bubappy itch, but also the firinge to be bicerate and corobed with the tharpnette of Sanics : wherefore we must poure in fo much of temperate water, as thalbe ful ficient to take alway this Sauces. And if thou will agains Doc as it is aforefato, thou oughteft to one it the bii. Dape. All things now are apparent, fo that nothing hindseth, being free from inflammation, and fom what gentler, than for naturall constitution . Then it Shalbe lawfull to apply fplents, and roll it moze wider aluber, for it was not withe out panger, to the fplents before the inflamation was pafe.

But now when as it is realed, that neede is to frence then the fracture, furely you thall blethe with much come moditie. And you may also let the rollers remainelonger time, the partes having no neede to ervell Sanics : furthermoze Callus in Grake oz Poron, that to luckely follow when it behoueth to the generation of it, (as it is afore declared) fome of the proper noriffment of the bone to be gathered together and grow. Therefore this is now to be cofumed albay from the lips of the fracture, oz elfe to be ena pozed, foz elfe truely it hall make folution of continuitie. neither thalt thou let it flip, fo long time, that thou knows elt not bow the fracture goeth fogward : fog the haue often fæne, that when the bones were behemently baged, Callus baroly bybugselve and stat actor and a dome analyd glorad

Enberefore it is mete to poure upon thele a little warme water, the third or fourth bage, leaving when as the fleth rifeth in a red tumoz, and wee mult leave berein, befoze it beginneth to all wage . Contrarpwile, when as we will bigeft any thing, we thall not leave of, before all the tumor be banifled which sprong of the perfusion : and whereas the aboundant moisture is, and let that Callus both not better grow, there we thall go about with conenient ligature to ericate, as is before faibe, and with perfusion of water. which muft be altegether little, oz much : foz it halbe but little, when it reafeth, and before any thing floweth to it : & the humoes which be about, be digeffed, and both diffolue thole which are depe fired. Foz it is expedient to to lote billolue thele, which are to be expelled by rolling : for a great reale of water both moze bigelt than attract allegen Surely it is enident , that in that ligature which both ere well, the enses of p rolles are leffe to be coarded, but wher. as we must nourith, there the endes must be aratter, and the other involutings more tole and man and dambert adt

Pow lking we have founde out not onely what time we must helpe the generation of Callus, but also by what maner, now there resteth, to set out the uninersall sider of viet. For in the beginning, they ought to be most thinned byet, as we will prove when we take in hand the proper curation of inflammations. Furthermore, we will becare that sometime it shalbe expedient to set bloud, and also to purge, but what time Callus is ingended, the bodie is to be mourished with god suyle, which may much nourish, of which there accustometh to follow, not onely god inise, but that which is also tough, of which principally Callus is made: for sking that it cannot grow of a serous and thin moissure, 4 that it can spedely grow, of that which is grose and brickle, and voice of saturate, but yet in time wareth drye, it is made friable, and apt to breake.

The higneste of Callus, shalbe such, as it were a safe band to the bones, t yet not compresse the muscles, for that Callus which is to little, is not sufficiet for the bones, t that which is to great, bringeth bolor to the muscles: so that biligent

bene mult be had to encreafe it, if it groweth to little, and to let it if that it both increse to much And thou shalt boe thefe both by the quantitie of the perfusion, and also qualitie and quantitie of meates, and also the faculties of media cines, which are to it outwardly applyed, but we have before spoken of perfusion and order of ovet of medicines, and fuch as hane an emplatific fubliace, too moverately heat, they boe both bring forth Callus, and also increaseth them. But furb medicines as have a bigeftine facultie, dos bemis nith those Callus which are now great, but if thou Qubieff that neither Callus Chalbe encreafed, oz Deminifhed, butart content to let it grow further, ble thou fome of those medicines, which are applyed to grane wounds, lubich because they boe moverately bype, they cause Callus moverately to coagulate and grow : and this is fufficient touching ouers thwart fractures wind had mi that e the bar at

Rom of those that are in length, the cure is in all points. as the other, but pet the ligature mult be Graiter made in the frattured place, and that which is a funder, must be inwardly thrust to those which are binerfely fractured, and chiefely with a wound, as it both comonly happen to thefe. Hippocrates, willeth that splents bowed like a sawe, and dipped in redde and aufter wine chiefely in fommer be put about it. for if any both ble either Dyle, or Serot, thep noe putrifie, because the affect being goeater than the rest, doe more drye than they require to be dryed . And let all: the medicines as he commaundeth be daying, but yet confivering the meane of excication, be willeth fuch medicines. to be of the kinde of Enema. But if any hall at the begine ning ble an Enemon medicine, let it be fuch a one as is apt to be poured in, and all other thinges are to be done after his precepte, not onely in thefe rehearfed, but also if the bare bone requireth to be cut with a faw, oz that thou fhalt take: away some fragment, or that it behoueth to minister to nature expelling it, what fo cuer Hippocrates, boubted of those infirmments which the legges are to be lapoe in called Solenas, whether they are to be bled or not, all men doe know that I indge the reasons laudable, and Glosconum,

which is invented of the later Philitions, we doe account it as mosthie of praise as anie other, doe ble it, when, in the time of engendering fleth. Det it fæmeth & Hyppocrates knew not that, although otherwise be was not negliget in ercogitating infframents which thould be profitable, but the infruments in which the legs are placed, was rightly beuifed of them, that by one arittre which was placed in the end of the infframent at the lower parte, canfed by a bomble extention, a contrarie indeauour to the tobole member, the one of the whichertenoeth the member right out, is called in Orake Eutigporos, the other which extendeth it firft byward fafterward backward, is called Translatine, in Greeke Metaleptice, both are bone by bands og cogbes, & that band is most aptest to this ble that bath two cros, for this being put about the member, the armes being put as bout the ariltree of it, maketh the first extension, called Eutigporos, and when as the band is put about the parts of & broken member, it maketh the translative ertension, called Metaleptice, the armes of him being moued first opward; after back ward, for thefe are alfo to be put about the are iltre . furthermoje the armes with the bands being put about, t as it were bowed, the extention which is made fro the higher parts to the lower, ought to be done by the pulley or vice, which are placed in the lides of Glottocomon, thou mailt call this inftrument Solena, with his avication, Solena Machanicum, oz Glottocomon Mechanicum, but we that moze largelie speake of instruments, whe we fet out f cure of turations, where also we will no lette speake of & baries tie of ligatures which are to be put about . Pow fering 3 have made mention of Solena Mechanicu, which both much profit the leg, but when it is repoled a other wife put, or whe as the patient changeth his bed or gaeth to the fiwle, it shall be goodbecause nothing that want to & Treatise bereof, to comend much Glottocomon, of which they make pone live, also the table in which they place the fote, to be mouear ble for that it may ferue to the bigneffe of everie meinber. And this wall be fufficient to onvertand of the other frace tures, with thele which Hyppocrates hath commanded. The

Therapeuticon Galeri,

the fixt Chapter and to the state as to

Ippocrates trulie bath writte a whole boke Not those wounds which happen in the head, in which be hath let out all thinges which herein are to be bone, e we having finithen this worke, will goe about to explicate his workes at this present. Trulie for that in thefe Commentaries we have abord moze than of be bath Spoken, and befined that he left bndefined. It behoueth that the speake first of the hollow cutting instruments, called Gnelicus, nert of Phacotus, after of & narow cutting knives, and lall that we intreate of the ble of medicines, therefore there are some fractures of Gragium, which commeth to the fecond table called Diploen, some to the inward part of the bones, fome are timple fractures, fome are contutions, and Come the marks of those wher with the fripe was made, remaine the fimple fractures, which come to the Lecond table, those neve the narow knives before spoken of. It is requi-Ate both to have many of them, also differing in bignelle, leaft & fould want which is most apt for the purpose, and the bone affected being made bare, as the manner is, you Gall first ble the broadest knife, nert another which is nas rower, to the rest orderlie, butill you come to the narow. eff, and this is to be bled in the fecond tables . Afterward both thefe, fo to the end it mult be cured with daying me. dicines, which for that cause are catted Cephalica, & those are made of Irisilliriaca, and meale of Eruum, and Manna, Aristolochia, and the rinde of the rote of Panax, and to conclube, all fuch medicines as mundifie without corrolion, for the generation of field is p worke of nature it lelfe, there the patient in that behalfe hath no net of the art of medie cine, that the fieth tehich both engender may close, teleue about to everie part of the bone, y thall chieflie followe, if there be no filthineffe bpon it, neither get ante ogle og fat. nelle, therefore this one thing which the Philitions belpe to the production of field in the burt patients, & all the place bs

be die, s cherie part of the affected bone pure, a all thefe are comon of all fradures, when as the fleth beginneth to grow of the fradures which come to the mates of the braine, if it be onlie a fimple fracture, the narow knives befoge rememe bred mult be bled but if the fracture be with contulion, p which is confused must be cut out, first pearcing it through with Weribles oz Wrappons, and after with knives, oz at the beginning with Cylcifcos, as nebe both require, 18ut & which is done with Teribles, is dangerous, because while they moze boldlie ble it, they doe often burt Dura mater, which is the nert bone. Also that which is done by Cichiscos is not without fault, when that it doth immoderatlic hake that which requireth reff. Therfoze it liketh me beff, if the fradures be great, the bones fradured behemently, to ble Ciclifcos, for with small incision thou maich make fpace with lenticuler Exciscopies, e if the boncs besure and firme, they mult be pearced through with a Terible .. And certains because they Should not erre tiane centsed such IIce ribles as cannot finke bowne, and for that caufe are named Abaptifla, there goeth rouns about a circle, a little flanbing out fome what about the tharp end of the Ecrible. Erulie it is convenient to have many fuch Teribles ferning to the thickneffe of cuerie Cranium sfog to a thicker Cranium a longer Terible is convenient, 3 do cal it to, whole space fro the point of the Weriblest the circle crtant compatting it, is longer, to a thinner Cranium, a Mosfer Werible: & this alfo is that which bath a leffe space betwirt the point a the ring y goeth out. And trulie tobether I hal call these more bangerous or furer than the other, but thep ble those that are called Choenicidas, but ble thou with god successe Cichises, if thou be not skilfull of those things which mare deceine the, neither pet more fearefull than nædeth, firit those that are broader, then those which are narrower, butill thou come to Dura mater . But that bone which mult be cut out, is not to be made bare round about with the Ciclifce, but on that part chieffie where the frace ture is most grieuous, foz besides other, the pannicle it selfe boeth most spædelie separate from the bones that are behement. D.II. MODE.

Thempeuticon Galeni,

behementlie affected, to that there is no feare of touching & which is alreadie leparated, for if thou halt once made one part bare, fettelt the knife, which hath in the end a blunt and light forme of a lentle, which is like a peafe, and the edge erected in length, when as you have let the broade part of the lentle bpon the pannicle, arike it with a mallet, fo then thou thalt divide Cranium, for boing thus, all things come to palle as we would have the, for one cannot wound the pannicle, yea, though be did it Ripping, touching it one tie with the broade part of the lentle, which if it both anie where cleane to Cranium, the roundnesse of the lentle both without daunger take that awaie, for the intrument it felfe talled Lentle, cutting Cranium followeth at his back, it going befoge, to that thou halt not finde out another wate of pearcing, which thall be lefte baunger, 02 pet moze spervie. Foz thou wilt chieflie praile this in most behement Fractures, which manie of the later Philitions ove call Euper somata, and Camaroseis Eupei foniata are, when in the intocell they indeanour, or to take a piece of the bone forth, the coate or Membrana remaining bare, Camaromata which have the same part eralted, wherewith he did take awaie the fradured bones from the part affected, are fuch as most specelie ent an hole out, when as the ence of the Intrament called Lentle Doeth eafilie enter in. and those which are farre gone from the naturall habite, we hall prepare with an Intrument called Oftagran. Some of the bones which are behementlie crushed, being lifted by and turned to that parte chiefelie, that we maye out in the intrument called lentle, which done, all things after that næbeth, followe with fecuritie and spæbinelle, that thou mayelf almost rehearle that famous faying, in which all things are well, Dimidium facti, qui bene capit habet ! that is, be which bath begun a thing wel, hath halfe brought it to palle, for here thou half not the batte of the whole, but rather the whole, or elle but little lette, when as thou half put in the Infrument called a Lentle. And this is the bell manual tradation of fradures in Cranio, calleb Chiratela that and more planaged allowing thom theor

Pow I will hæreafter thew how much of that is to bee cut awaie that is affected, that which is behementlie frace tured, is to be all taken alvaie, and if certaine fragments come out further from it, as sometime it is fæne to happen. it is not expedient to follow these to the end, being affured that burt or damage hall follow to them that have it, if all other thinges be rightlie bone, wie boing so not once 02 twice, but often have had our befire. And the Indication of boing things, is beere also taken of the nature of the affect ted partes, for the ligature which in other fractures reason bath found out, to keepe backe inflammations, thou canft not ble to the head. Therfoze thou canft not faie that which Howeth, neither expulse out of the affected partes that is in them contained, without which remedies, none of the other bones can be conferued found . Hoz imagine that in the arme, the bone is broken buto the maroive, and that none afterward boe bind it as it becommeth a fradure, it muft follow necestarilie, that not onelie the matter which is gathered outwardlie under the Ckinne and muscles, but also which is in the marow, both both first and principalitie coz rupt the marrowes it felfe, & alfo with it the whole bone. Seing y when all things are rightlie done, this both fomes time chance. Dow then may not fuch things happen to the bead, fæing that it cannot have the ligature which is one to Fradures, and also the matter finketh bowne in such fort, as all lieth bpon the coate or pannicle in other Fractures, when it is well rolled, it is fo farre, that it fuffereth no fue perfluous moisture to be gathered in the affected bone, that it maketh the member leaner than for his naturall confie tution . The waie that is errogitated by ligature, cannot both fo eract the fractured bone a the parts about it, of they Mall neither be inflamed, 02 pelo anie mattier, neither is there anie medicine, which in other partes can without lis gature, as we have laid, kepe the fradured bone baie, & free from superfluities . Wherefoze we had neve first to make bare some part of the Fracture, wherby we may mundifie \$ wipe awate the Santes from the coate, and when the time of inflammation is palt, and all is eradlie die, then to Diii. incare

Therapeuticon Galenia

incarnate and ciccatrise the place. Dur talke is not bere naked & boibe of matter, as the Sophill's which knoweth not the workes of the art, bo bemand why the fradures of the bead bath no Callus, they hane (D goo firs) a Callus, and you be fo mad that you do affigne causes of that, which are not as though they were: we in times past did fee the bone of the fore part of the head broken, which next followeth, this is called Os temporis, in which it happeneth that the commissares are toyned as it were like scales, in it there was most long and manifest Fradures , which I nothing touching, but cutting out the bone of the face parte of the bead die cure the man, that he now bath lined many geres, but if I had in like lost let alone the bone of the fose part of the head, the coate buder it would fure haue putrified, then the fracture to have engendered Callus, for if no Sas nies thould flow inwardie from the affected parts, it thuld have bene nædleffe to have cut out the bone, therefore they (as their manner is) boe trifle; for I truelte in another bas uing the like fracture, Did thinke to let the higher bone as lone, and to take out that which was in the fides, whereby the Sanies might flow out. But when I bio marke both the thicknesse and the hardnesse of the bone, 3 did indge it better to take out the bone, than for regard of the flure to finite behemently the braine, and I also thought of it might happen, that if there were a great hole in the live, that the braine might perchance come to this part. further, there, e that not in one place is in the fides a springing of nerues, and that of no fmall quantitie, when as in the high bones of the head there never springeth the least nerve of all, and I being by these things warned, did abstaine fro taking out the bone that was in the live of the head, and it ener bad Callus, and if it were rightlie cured, and now trulie there refleth, that wee feke out what is our principall feope of all, both medicines, and eke of all our biligence, when as the bone is perforated, whether that which is most belicate, and and werable to the pleasure of the Patient, which now the most part ble, oz elle that which is bereto repugnant, that is that which is done by most behement exiccative medicines,

eines, which Meges Sidonius both praife, and a certaine Ci. tizen of ours both alwaies ble, infomuch that he forthwith applied to the bare coate oz pannicle an emplaiffer called Ifen, and byon this outwardlie Drimell, trulie this old man was sufficientlie exercised in this part of the art, but 3 Dio neuer fæ anie other ble them , neither get burft 3 boe fo. Potwithfanding I can thus much witnes with Eudemus, for that was the olde mans name, they rather escaped which were of him cured, than of those who bled belicate medisines, and I had also gone about to trie the like waie of cus ring,if I hab continuallie remained in Alia, but feing I have bidde at Rome, I doe follows the manner of the Citie, committing the greatest part of fuch workes to those whom they call Chirurgions . But indging the nature of the things it felfe, I conceive that fuch certaine octermina tion to be confirmed by our experience. The auditozie cunbuit which Aretcheth not onelie onto Dura mater, but alfo toucheth the nerue which goeth from it to the braine, this although it be fo nere, both abide, as it is faid, most behee ment medicines. Therefore it is no meruaile, if after. the perforation of Cranium, Dura mater, before

the perforation of Cranium, Dura mater, before it is much molested with inflammation, both desire most strong medicines, having naturalliess it were a drie substance.

FINIS.



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Thomas Gale vnto the friendlie Reader.

T is requisite that euerie one that vieth this art of Medicine, in the curation of diseases or sicknesses, not onelie to know the divisions & natures of the same, but also to knowethe names, by meanas whereof, euerie one of the same may be known from another, and chief-

lie in this part, for the better understanding of Tumours against nature, wherin Galen hath taken great paines, not onehe in their true divisions, but also gathering together their most apt and auncient names, given vnto them by the olde writers. And if anie names did lacke for such sicknesses, as raigned in his daies, he did deuise most apt and convenient names for the same. Anistotle faith, who soeuer is ignorant in the tearmes of his art, that he is ignorant in the whole arte. Therefore it is necessarie for those that professe so noble an art as Chirurgerie is, not onelie to know the names of ficknesles and diseases, but the name of euerie perticular medicament, as wel fimple as compound. And also to know all other frange tearmes appertaining to this arte, Wherefore Galen in this booke of Tumours against Nature, hath taken greate paines, not onelie in fetting forth of their names, but of theyr true diufions, natures, and dispositions, with their figures. formes, and humours, by which they doe grow and are maintained, without which knowledge no Chirurgion can either rightlie cure, either elfe vnderstand the nature of those things which he doth take in band,

Therefore I have thought it good to set before your eies this most worthie booke, which Galen hach writte, of tumors against nature, wherein he hath most excellently set forth not onely the most apt names, but also the humors, that the same tumors doe spring of. For like as he hath declared, in his methode of curing, the diversitie of wounds and vicers,

with

with their natures, formes, and properties, and also with their accedents, symptomata, and causes. Yea, I say, not onely with thefe, but also with the knowledge of the temperaments, natures, and qualities of enery medicament, proper for their remedies, with their trew deuisions and names, to that ende that every one of them, may be exactly and perfectly knowen from other . And for the better understanding hereof, I have added in the ende of this booke, of Tumors against nature. an other booke of Galen, of the names of medicines, which be proper for diseases, which I have thought very meete and convenient, for you to vnderstand, to that ende, that you may be accounted men of knowledge in your arte, not onely to be accounted fo; but to be fo in deede, Thus taking my leave of you, I defire you most hartely, to be studious herein, and so being, you shall incourage me, further to procede, in other things of this arte, which may be much for your profit. And thus I commit you to the almightie Lord, who illuminate you with knowledge, of this most worthy Arte. Your louing brother to the vttermost of my power, Thomas Gale, maister in Chirurgerie. An. Domini, 1563.



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Claudus Galeni de Tumoribus preter naturam.

If those things which characethe to mans bodie, one thing is that which the Orækes do call Oncos, which we name a tumoz or swelling, for so doe they tearme that thing which is a swelling or a distention, in length, breadth, and depnesse. Also same time that bigs nesse which is above natures con-

Stitution, they bo cal Oncos. These bo not onlie chance buto them that be licke, but to those that be whole also. Hoz coze pulent perfons, and women with childe, are more bigger in breadth and thicknesse than according to nature, and yet they are not affected against Pature, as we have faybe in other places. The other tumoz is that which is according: to natures constitution, (oz as we may tearme it, a naturall tumour in the braunes of our armes, and caufe of our legge) which is in a meane betwirt those that be according: to nature, and those against nature. For corpulent bodies & also leane bodies, are not against nature, but the one is a boue natures constitution, and the other buder, and so both thefe dispositions are called not naturall. But that tumour which cometh of the deoptie, and leanes in a confumption, both thele are against nature. But now in this preset boke we doe purpole to intreate of thole Tumours which be as gainst nature, which both not onelie occupie the whole bos Die, but also may chaunce to anie part thereof, so that it bee alwaies betermined, that the agrenation of this bunatus rall constitution be against nature, and the end of the same to be the bart of the naturall action. But we neve not to Sveake.

weake much of thefe Tumours, for that they be commonly knowen buto all men, not onelie to the Philitions, but to all other perfons, day to the transport

The other tamours which groweth of immeasurable fatnelle, and flesh, and also women being with childe, oce make thole which are aboue natures constitution. And we confidering all other Tumours, which are according to nature, and necessarie for the making of our bodie, (as in the braunes of the armes, and caufe of the legges, tc.) All other fumours which both ercebe that, which is aboue nature, and those which be naturall, we account against nature. And taking our beginning at the first of them, called an in-Rammation of Phlegmon.

Of Phlegmon or Inflammation. Chap.2,



theft

De Brecians ble to call that an infimma tion, which commeth with great tumo; 03 Iwelling in the flethie parte, frained and Aretched forth, relifting with pullation & bolour, bot and red. The cause of these accivents, is not enelie buknowen to p mule

titude of the common fort, but also buto manie Philitions, (o) as we terme them, those that bleth the art of Pedicine) for dinerle of them, not læking out biligentlie, doe amplie pronounce that which femeth god buto themselues, millaking the thing. But consideration must be had herein, if you will proceed in this mattier. Therfore there is never anie great tumour that chaunceth in anie parte of the bo-Die against nature, ercept the same parte be affected with one of thefe two thinges: For either it is made flowing, increased, and firetched forth through ouer much botnesse, either else it taketh some new substance outwardie. And when this flure both happen, & is fretched out with [welding, it is tourned into spirites, and being refrigeraten, it boeth eafilie tourne againe into his accustomed Swelling, who dishours it is almit get, sires of nort ner

De Tumoribus

. But we le no spirits in the inflamed parte, neither pet the part inflamed being refrigerater, boe not alwaies come as gaine into their former conflitution. And it is manifelt by incifion allo, that there is no wirites therein contained, for if the inflamed part be entte, much bloud will runne out, and all the place femeth enibentlie full of bloud, like buto a wet Spunge: Wut pet you fhat fee no fpirits come foath. sither prefentlie or yet long after, and the contour of bloud is altogether inseparable. There is no part of the booie that is red, but bloud and felb, neither is the multitude of fleth the affect of inflammation, for although the multitude of Aesh be in the bodie without multitude of bloud, pet the tumour trulie hall be bigger than natural, and the coulour thall be healthfull, and not fwarne from his accustomed nature : for in anie thing which naturallie increaseth, the coulour is not augmented, foz then thould Snow be mabe moze white, Ditch moze blacke, and Golde moze peolowe. And the increasing of substance differeth manifest lie from alteration , for thinges increase according to their quantie tie and altereth according to their qualities, but coulour theweth the qualitie of & subffance, and not the quantitie : Therefore the multitude of fleth differeth from an inflame mation, and for that cause, the bodies which abound with bloub, be molt troubled with inflammations. Bow,feing that fometime in wounds there be greate inflammations, and yet there floweth forth thin and watrie humours, the place it felfe round about it appearing red, it is therefore berein, that the thicknesse of the field or member wherein the wound is, to be of a mediocritie, and not bunaturallie (welled, that it may fuffer the mattier moze calilie to come forth, and that it may themore casilie contains the blouds which is necessarie for the nourishment hereof: But pour Mall bubertfand, that mattier o; Sanies , how much it is moze thin than bloud , fo much it is grofer than spirites. Witherfore if the wounded fielh doth permit mattier to flow out,it muft of neceffite fuffer fpirits to paffe forth alfo. And to thele fpirits being enacuated, the tumo; and inflamma. tion fould ceale, for trulie it to happeneth often times, in

thole

those parts, whereas spirits are aggrenated, the parte once cut, all the tumo; banishether are aggrenated, the rumo; banishether are aggrenated, the parte once

The generation also of inflammations in wounds, is a witnesse thereof for in the beginning, when wounder are new there doweth multitude of bloub, which being Copi ped with things refrigerative, oz elle the meber it felt bes ing refrigerated, it is flated. It is also flated by competiti on with our bands, of with ligatures, the bloub being contealed in the edge of the cut part, and to retained, both ware thicke as it were a clot, or as we may tearme it a coniealed thing, for they onelie differ in this, that the clod or coniealed bloud thald be a lengble contre and of blour, gathered together in the wounds frace in the fmall passages of the cut partes, making the blood grole. And when the blood is grofe and the fives of the cut part moze draight, the blond is retained, and the lanies but forth. All thefe by the areas tell contectures, that the inflanced part abound with blomp. and that the heate thould be more than tatural but net not To bot, that with heate onelle Without the wing and fretche ing, it though make fuch a tumour, for hereofate manie confiderations to be had, for them in burning Agues, boing much the heate were moze behement, to much the greater thould the famo? be in the inflamed part. The fecond cons tenure is faken of the Substaunce of the bloud, for it is not confealed of colve as Ditch, Rofen, and Care is, but is ale maies by nature more botte. For those when as they are made bot, they furne to the contrarte, and become thin, but bloud by nature being bot, the lumour may well be former Tohat greater, but pet not le mach p by the reason of onelie beate, to raise up anse great quantitie in the inflamed part, but Wifth, Wolen, and Ware, comming to to much extremitte of beate as both the inflamed partes, they are made fome thing bigger, and thefe things being confidered, befige that which we have spoken, is no small contecure that the tumour of the inflamed parte, commeth not onelie of flure, for there is no finall afteration in the heate of the Bloud, which causeth the famour to be bigger. And let that applich appearet to be to the an apt contedure.

For in biont there is not agin pitch, rolling war being behemently made bot great confusion but it keneth being hoyled on the fire, his accultamen tumos, or is very little increased. And I baue declared about that inflammations, being refrinerated, the tumor did not almanes feale, for a behement and areat inflammation in which there is a flux impacted aithough you one behemently refrigerate it, pet pon oce not feace the tumo, but make the part of a leadie coulour, and turneth the affect into Scierhus, by the realou of the colo medicine . And fome inflammation as we have large before lubich bath a flur iorned with it, may ealely be cured with things which poerefrigerate, and be aftring gent e chiefely, when it is little. But the flur, being firmes by roter, (na as we may terme it confirmed) then neither affringent, noz colde things belycth, for it both require the enacuation. Therefore, the auncient Philitions, invented medicines, not onely to discus, discours a drive away with their bothelle, but also did invent to scarific the Chinne, and fo to enamente the broud fentibles and aband di.

full of bloud, and yet this inflammation, is not presently at the beginning, but by profes of time, the powers being Aopped, and perspiration letted, this is brought to passe. Therefore of necessitie, the bloud foremaining, it both put trifle, so all things but and moist, gethered in but a moist places, both redely putrifle, if they be not speakly, evacuated, either else refrigerated. Wherefore, if the heate, which commeth of putrisation, surmounteth that which it had be somethat is easily knowne, by the inflamation of the part, and the bloud gathered but the tumor. Potsuiths anding, although the beines, which so their littlenesse, did not appeare at the beginning; yet then they will appeare. These commeth not onely of inflammation, but also because they are filled with bloud.

molt manifoldly perceued, and that chiefely in the eyes, princip members, and womens brefts, and that the fleshe, who being inflamed, seemeth to abound with bloud, both the cou-

lour,

and

lour, and the fumo; both veclare the fame. Wherefore all the flethe is compared like buto wolle, or a wet spunge, which you may more perfectly understand, when the matter commeth forth, for then the instantatio having passage,

the truth is perceued. I to damin course unied annian.

And I truely suppose, the Chimme to be villended, and lifted up, with those bumoes that are gathered to gether in the tumoz, and in time, the tunicles and beffells, which be bnoernes, faneth some part of the flur, like as the opper fkinne both, which courseth the inflamed part. Dea, allo the nerues, and tendons, by profes of time are inflamed, and fome time the dilease commetty of thele, as they chaunce to be wounded. But yet uninerfally, there is nothing according to nature, when as it hath long remained to, for the fell, with all the rell, is infeced with the flur, in fo much as lome times it commeth to the bones. And some time, & same affect it felfe springeth of the bone. but the matter being another; the fainne is mave locat. whe that which was betweened s runne forth, as we have fapoe in the administration of the Anathomie, and thiefely, twhere we have made duillons, of declaration of the arter ries. But where there be inflamations, all thefe parts are filled with bloud, flowing out of the belletts, tobich are Dif perfed into every part of the field as it were a neive. tes no speak, may be made so manifell, that no part theref

Doglia set a man a Tuppuration of Cap. 3. dominate to the day and and a contract to the set of the

Den as through profes of time, nature getteth the bistory, then is all the flur concorded and turned into mattier, and so put forth of the flethie part, by the expulsive dertue, which both coll forth hurtfull things. Therefore, where as there is any manifest hole, as it were a conduct, prepared for the excrementes to be purged, this place being open, part ruineth out, by pus or matter, and part volth weth out lenstby But where the skinne which toucketh the apostume, is grose and hard, such is the skinne in the otter parts of phodie, there the matter is stil reteined,

and both divide the oppor self from that which is bader it, and so in process of time, by his acramonic and supposed, it correctly through and runneth forth, if that by scarification it be not prepented. But officitimes it commeth to passe, nature being overcommed of the styre, that the bloud is not tourned into matter, but into some other certains mutation, sometime into one, and sometime into another certains therefore, sometime into one, and sometime into another certains.

The auncient Philitions doo commonlie call all thele by the names of Apollumes, and principaltie these which be in the profound and depenartes. But many woulde not baue all these which tournainte and mattier be called by the name of Apollumes but onelie thale inbich turneth into constitution dike as they gall all thele which come to lupe puration in the lungs by the name of Impioma, and other fome Dispirma, and allolike as Impieltem, and Drape-Remiand manie would not have them to salled. But when there is ante fuch thing amongst the little pannieles, that they call Imprema , and him that is fo arieued Impius But some other Phistions would have those called Impius, in lobom there is mattier gathered bet weene the break and the lungs. Wiberfoze I baue faid, we must fo far forth. regard the names, as the thing figuified may be made more suident, for we must labour that p thing it felfe of which we bo fpeak, may be made fo manifelt, that no part therof be left buknowen, for all thele are preparations to the methode of curing, by which methode we doe cure the dispose tions themselues, and not their names. Therfoze you bear ring thele things in remembrance, we will proceed buto thole inbich remaineth, and are necessarie to be spoken of.

of Sinus or hollow Vicers, and the cyre when it is all difficill and hard. Chap. 4. dui. 200 200

Then as putrefaction both leparate one part of of both by from another, or separateth those things of be contained to their subtects from the same: this mattier being evacuated or let forth, so that the parts separated cannot

not take their accustomed constitution and bnition, this affect is called Sinus. And if this be not speedelie cured, there both grow a certain baronelle by length of time, which is named Callus, neither can it be abglutinated to the parte fabicat, but by convenient ovet, and medicamentes which bee exicentine, for other waves the parte thall feeme to intope perfect health when it is not fo . 311 for if anie man bleth à right diet, and hath his boole free from luperfluous humours, Sinus is remoued and chaunceth not. But if the bodie oce abound with superfluous humours, the same may refort agains to the grieuco part, and canfe the same Apo-Rume which was befoze, which might haue beene eafilie cuacuated. Then you must cure the same as you byo before, with ablterflue and learifying thinges, and medicas ments that may keepe back bumours. But this Apollume thalf not be fo grieuous, by a great beale, as the first was, for fo wruch as the partes which were binived, are not joys med together againe, and that the humonr boeth quicklie and fpeteliefill the fame, infomuch, that Sinus (as we may tearme it) both eafilie receive the flure againe , and as it both quicklie receiue it, lo both it spevelie enacuate f lame, baning an apt wate for the flure to anoine at . But if the partes were adgiutinated and ionned together, then the A. postume would be grienous before it were broken. The generation of an Apoltume commeth not onely of an inflamation called Absessus, but sometime also it commeth by the meanes of other humous, which by processe of time cor. rupteth a separateth the parts y were topned together, fro their fubied partes. Therefore it commeth to palle, when thefe Apoltumes be cut, that there both not onelie appeare in them all kinde of humours, but also found bodies, and Araunge things, for there are cometimes found in thele A. postumes, things, like buto mier oz birte, to bzine, to conieled things, called Grumos, tupce of Doney, Aime, bones, Rones, nayles, and haire, and some time like living things, all which, both fring of putrifaction, as it may eafely be perceauco. teed are eliftering the bote bittinion, or pint, in founcin,

De Tamoribus

Of Fistula, Atheroma, Steatoma, and Mekeseridis, Cap.5.

Led Fistula, and is cured like as the other Sinus is, and commeth agains to apostumation, through the superstands for of humours, even as we have said in the other. Atheromata, Steatomata, and Melesirides, are of some men, accounted among Apostumes, and some suppose, them to be of an other kinds, but the natures of them, are manifest by

their names. sand Maint gordal

Hos in Acheromata, is things found like unto potage, of like to a pultes, In Meleserides, like unto Honey. And in Steatoma, like unto sat of suet, and all these so, the most part, are conteined within a Membranus silme of skinne, and are called sumors against nature. Besides these, there are other, as Carbunculus, Gangrena, Herpis, Erisipelas, Scirrhus, Oedema, Cancers, and inflamations, all which the Phission that both intend to cure them, must not be ignorant of, but he must be diligent in considering their differences, as well as of their generation and substance.

a I not Of Gangrena and Carbuncylus now omerious

Doeth ware so behement hot, that with inflamation, it burneth the skinne, then they come with crustes, and blisters, and goeth before the bleer, like as it were brent with sire, and they bring with them, most sharp feners, and perill of beath. These bleers in a Carbuncle, boe alwayes appeare blacke, or else in coulour like ashes, but not as an inflamation, for the coulour of an inflamation is red, and these becline somewhat more to blacknesse, then those boe which be of bloud, or thase which be refrigerated with colde. For those tuniors are more swarf, but these are glistering like but bitumen, or pitch, in so much,

as they come of black cholar, for the malignitie that is in Carbunculus, springeth thereof. Therefore, it must naves follow, that from the beginning, either elsein the behement boyling, the bloud be presently turned into melancholike humor, by the reason of vehement adultion, as and assessment adultion, as a serious of the second and assessment adultion.

for it in better fuz iqce knowstrance Gametic fiction, in it cot in tout in the name : For in touting accapaing to name;

Offolic) commeth Cancers, and if the humor be charpe, it maketh viceration, and for this cause, these tumors are more blacker in coulour, then those that cometh of inflamation, and these benet bot, but the veines in these, are both more faller, a more distended footh, then those which be inflamations. For lesse matter goeth out of the veines, into the fiethie parts, which compassed the about, through the grosenesse of the humor, which breaeth the about, through the grosenesse of the humor, which breaeth the Cancers, neither yet are the veines so red, as they be in inflamatios, but sheweth them selices according to the humor, that they be filled with.

anothing of inflamations in Capes much gind

Trailed Gangrena, and this disease is a mortification of the affected part, and if it have not specie remedie, the graved part both otterly perish and some time it taketh show of the other partes, which be togned to it, and killeth affected in analysis it and killeth affected in analysis it and killeth affected it and killeth

the skinne, are obtructed and stopped, through a most bethement inflamation, and the natural perspiration, being deprived, the affected parts are casely brought to Gangrenast
mortification and built of all the slorishing coulour of these
parts, inhichardinfected with inflamationare extinguished,
then the volor and pulce outh rease, not for that, the entit oilpositions as braged, but because y sence it selfe is mortified.

R.ii.

In great inflamations, the pulle, and lence, is not leperge teo, for the auncient writers boe fay, that there is a fentible motion of the arterie, in the inflamed parte, whether it be with palne, 02 without. Therefoze in accidents of inflamas tios, fome luppole, that it must be without paine. But this controverse is about the name, which is no great matter, for it is better for be to know the generation thereof, not regarding the name : for in bodies according to nature, the motion of the arterie, is sensible to be without paine, but in inflamations, it is fentible with bolour and paine. For the arterie when it is velated, finiteth the bodie, which is nert about it, a with the beating thereof, we feele paine, by reafon of the inflamation ! And inhen the filme, 02 pans nicle that coverett the arterie is inflamed both the arterie which beateth, and also that which is smitten, both bomble the paine, and thus of thefe, we have fpoken fufficiently. the acolements of the sames, subject by worth the Charrier,

wadita madini m ad vodt an dan of anniad off ara toy tagi an word to the form of Entipelas, Herpis, Oedema, and toutoff ad Syrrhus. Cap.9. Attail to life to

Now we intend to speake of chologicke slures, and it hath growen now of custonic amongst the Philitions, I know not by what meanes, that whether we name choler simply, or cholerithe humors, we benderstand it to be yelow, pale, and bitter choler, and not sharpe, and black cholog, for they name that with an addition, in youing the colour of the humor with the name.

Therefore, when any cholerike flux, which we do name eract choler, chaunceth to rest in any place, it doth vicerate the skinne, but when it is mired with watry humors and bloudie, it is of less sharpnesse, and causeth the part greated, rather to turne into a tumor, then into an vicer, and this tumor is called Brispelas, and that which is vicerated, is called Berpis, these are knowner, bothe by their coulour, and by their heate, which the weth the humour that they are ingended of ... Againe, according to the Charpnesse of the humour, they doe differ, for that which commeth

of the tharper humour, is called Herpes Estiominon, for to both Hippocrates dame it. diant of the other which is lette harpe commeth Harpes milaris, tobich many have called fo after Hippocrates, because it maketh rifings in the Skinne like boto the leebes of Wilium . It fremeth unto me that this flure bath some fleame mires with it, and that the other to come onelie of exact choler, and therfage it commeth with eroffon, the affect apprehending fill the fitin, where, of it taketh name. And where bloud and chofer is equalite mired together, the forme and nature of it is in a meane betwirt Griffpelas and inflammation . But if either bus mour ercade in quantitite, the difeate taketh his name of that which both abound, as they call that where theier boeth furmount bloud, Erifipelas inflamatorie, and where blow formounteth, they call it Inflamatio Erifipelatas. The like interpretation is also bled in the mixing together of other humours as Inflamatio Sirroidis, and Sirrhus inflamatori and Oedema inflamatori and Inflamatio Oedematofa. Thele foure are they which oftentimes are made affeds. and channetti through the fluxe of humours, I boe means Whleamon, Griffpelas, Oedema, and Sirrbus : Priffpelas is a cholerike flure, and commeth of cholerike bumours Whiteamon, (oz as we tearme it,) an inflammation, come meth of bloud. Oedema commeth of thin and watrie fleme. And of grole and glutinous fleame fpzingeth one kinge of Sirrhus, and the other kinde of Sirrhus commeth of the the arrevie, tohen the lo compartite not model anysing sell

There be also two kindes of thefe, after Hippocrates. and both they come of blacke chaler, which we call melane sholie. Of the one foringeth Cancer, and of the other come meth a kind of Sirrhus, but it differeth in coulour from that Sirrhus which commeth of fleame, and both thefe are named Tumozs against nature, they are hard and without paine, and the generation of them bath, sometime from the beginning, both come of the ill curing of inflammations, as well in Phlegmon, as in Criffpelas and Oedema, when

as they are to much refrigerated.

huma A Hall of

of the fourper humanist and blacknelle which commede that of the light of the light

Tie nére in kind data Sixhus, and it happeneth chief tie date in kind data Sixhus, and it happeneth chief tie date date in kind data sixhus, and it happeneth chief tie date date date in a meane for a light occasion this commeth but aged men, as given fair before, and some of these colours are in a meane betwirt blacke and redde, and are called swart. All these come of blood shed out of the beines, sometime when the filme or pannicle is brused, sometime when the neines are opened, and as a sometime when the neines are opened, and as a sometime when the neines are opened, and as a sometime when the end of the neines are opened, and as a sometime when the end of the neines are opened, and as a sometime when the end of the neines are opened, and as a sometime when the end of the neines are opened, and as a sometime when the sometime when the neines are opened, and as a sometime when the sometime when the neines are opened, and as a sometime when the sometime when the neines are opened, and as a sometime when the sometime when the neines are opened, and as a sometime when the neines are opened.

Of Aneurisma and Spaselus, Chap.11.

Then there is an oxifice made in the arterie, that affect is eatled Aneurifina, and it shaunceth tohen the arterie being wounded, the fain tohich is as bone commeth to a cictatrife, but the feparation tohich is in the arterie remaineth, being neither conglutinated, not brought to a ciccatrife, neither pet flopped with flesh. These affects are chiefelie knowen by the pulse and beating, which the arteries doe make. And also all the tumour bas nisheth awaie when the arterie is pressed downe, the substitute the affects, when it is so compressed downe, which substitute that the flatterie, when it is so compressed downe, which substitute of bloud we have shewed more at large in another place, to be nothing else but thin yeolow bloud, mings led with subtill spirits.

And trulie theblond which is in them, is more hotter than that which is in the beines. And Ancurisma comming by reason of a wounde, calleth forth bloud in such a sorte, as mare hardle bec staged. But in Occama the mattier is not so, for if we press the assect part with our singer, it gives place, and there remaines a hollowness, neither is there anic pulse sell in this assec, and Occama is more broader a great deale than Ancurisma, except some

Speciated blow ingendered of Anguilma inhigh maketh Specialists to doe I name all recruptions of the founds partes, to that it is not onlie in the stell, but allo it corrupt

teth the bones themselues.

Cangrena is also a mortification of the sound bevies, but it is not so of the bones, a it followeth after great inflamations, and is one kinde of Spaselus or Syderatio, and hath a proper and peculiar name beside the general. Poin that we have sufficientlie defined these, it is time that we speake of melancholic sures or sumors.

cers, topics are of co. all finell and crientine to beinibe. and

Den as blacke cholar lieth in the flethie partes, being berie harpe, it eateth through the fkinne, and maketh an vicer, but when it is not so harpe, it maketh a Cancer inithout viceration. And we have beeladed before, how that the vines lively more in this tumour than with an inflamation, and what manner of coulour it maketh. There are not onelie Cancers engendered of this tumour, but many other tumours could of the same humour. All these bodies which are vered with these affects, are nourished with the easily superesting things, either else of some virulent and naughtic bumours comming of great putresation or corruption.

Of Phagedena, Scabie, and Lepra. Chap.13.

Those vicers which cateth and venoureth the sounder partes about them, are calted Phagedena, so, they name Phagedena, compound of two things, that is to saie, of the vicer it selfe, and of the tumour toyned with it. How Herpis also eateth that which is about it, but it is one it an viceration of the skinne, and Phagedena both not one lie eate the skinne, but the fieth also which is in one to it. Pow to name other Alcers, as Telephia and Chironia, it, it were superfluous, so, it is sufficient so, but to call all Alcers commonlic Cacoethæ, that is to saie, malignant.

De Tumoribus

the lainne, even like as the same humour maketh a Canrer when it is in the beines and flethis partes.

Of Elephas, named Elephantialis.

nevation of melancholie bloud, and in time the blood is made moze blacke, and manie of these are full of blocers, which are of entil smell and grievous to beholde, and when this affect springeth stat, it is named Satyriasmon, because they are like Satyres in countenance. And we do tall them so, when there appeareth risings of the bones, in the temples and other parts of the bodie. Also there are such bone risings, which are named Exostosis, like as the matural distentio of the yard not reasing, some name it Satyriasmus, and other some call it Priapismus.

Of Achoris, Myrmecia, Acrocordon, Pfydrax, Epynectes, Furunculus, Bubo, Struma, and Hernia.

Chap. 15.

There is also a little bleer in the head, which you must conseque to grow of fall a nitrous sleame, and out of it sloweth mattier, not berie watry, neither yet so thick as bonie, or as it both in those which are called Faui, sor those are with a certaine tumour, and sull of holes, and as it were with an humour slowing like but bonie, and these Aumours are berie little, and not lyke but the other. And there are lesser Lamours against nature that these, which also happeneth but the skinne. Myrmetia, and Acrocordon, Psydrax, and Epinicles, becasses to all men knowen, and so is Furunculus most manifest, and it is gentle, being onelie in the skinne, but if it becomes in the slethic parter, it is malignant, tike but Phyma, and Furunculus differeth from Phyma onelie in hardnesse, both these affects are instanced, beside the third which is

gethlon, both viffer from Phyma, both in heate, and quicks

melle of generation.

There be fome allo which chauceth enely in the flanks, and arme pits, which some suppose to be Phygethlon, because it commeth with an inflamation in those glandalus parts, thele affectes, when as they are made bard, are called Cheeras, that is to lave, Struma, like as the baronelle of the telticles, are named Sarcocele, and like as the water bus mozgathered in the purite of the tellicles, is called Hidrofile. In like maner, when Epeplon, which we call Surbus, falleth out, the vileale is named Epiplofile, and when both thefe, that is to fay the intestines, and Surbus falleth bowns to gether, it is named Enteroepiplofilen, the later Whilith ons call all tumors of the tellicles, by the name of Cele, that is to lay harnia, or ramix, And like as all that is not spoken, weweth the licknelle of those parts which we have spoken of so Cirsocile being a newer name, the weth the atfect of which it was now derined? I has said could de les (socilabeimia suit mont sonni aul) officero ed doinles.

Of Varicis, Rupturies, Inperitoneum, and Hidroplie. Cap. 16.

Aricis, the aucient writers, name all beines which are velated and swelled, a not as the Athenians suppose, that Variois, should be onely in the legges, by the reason of their weakenesse, and chiefely when the bodie about

beth with groffe bloud, which may fall buto them.

Also the inward rimme of the belly, called Peritonium, either being wounded, or ruptured, and not toyned together againe, causeth a soft tumo; in that place, which if it chauce in the flancke, it is named Bubonossie, but if it happeners in the namell, many Phisitions call these Exomphalos, and there is no such disease of Pentonium, but of necessitie, the Naruus apendix of the moscle, must suffer.

Anathomie. Therefore these affects are of the ouerthwart muscles, that Harnia, which is in the flackes,

is of the oblike muscles, the filme or apendiscos those subjets are in that parts, being either broken or dilated swith peritonium. There are also other sumours, which belongeth to this place, that commeth by the hurt of the intrailes, the affectes which ingedreth these sumors, are spoken of among tindamacions, and other Sirrhus sumours, with other like, as those that have dropses, where there is gathered a multitude of water, as in that which is called Assuis, and of winde, which is named. I impanitis, and that which cometh, of slegme, which is called Assairs, and that which cometh, of slegme, which is called Assairs, and that which cometh,

Of Epulides, Parulides, Thimus vua, Tonfilla,
Parysthmia, Polipus, Vinguis, and ScapheLoma.

Capaza

Dere are alfo, other tumors, which have proper names. I as Epulides, Parulides, Thymus, and fuch like, which are flethie braunches, or buddes, growing forth, like onto a graine . Vya Parifilmia , and Tonfilla, are no thing elfe, but inflamacios. Vua, is an inflamacion of Gurgulia, which we call the buile. Tonfilla, of those kirnells, Tobich be opposite (we name them the Amigdalines) Pariffhmia, is in p parts of the talves, or nigh buto f throate. It femeth, that of these parts Hippoerates byo not buber-Rand all these inflamacions of Gurgulia, to be Vua, but one onely kinde, in which, the ende of Gurgulia is like bato the Tebe of a Grape. Allo Polipus commeth tuben as either inflamacion, oz Phyma, oz any braunch thereof, call it what it please you, for this affect, is alwayes in the nosethrilles, s they are inflamed, chiefely because of the place. Encanthis, is allo a tumoz against nature, a bacede in p cozners of the eyes, but get in all his kinde, he is not against nature. Vnguis, is allo a braunch, growing outward in the eyes, to the tunicle oz membrana: tubich is pilateo of Sircumoffale and cometh to corona. Those of are called Staphiloma, some onely by polition, some by disposition, be against nature. Whe baue in an other place, spoken of all such affects, as are in percs, s therefore now it is time, to finish this boke, feing there is no other kinde of tumozs against nature, which we have not spoken of. FINIS.

Mor beste molion adine in a fund AN EPITOME VPpon Galens three bookes

An Epitonic

of naturall Faculties, verie necessarie for the Students both of Philosophie and Philicke : let forth by Maister James Siluius, Phi-Lition.

a. Opue, a A third made end finitied by ac



Acultas is a certaine caute Effedrix, places in the temperature of a parte, in the begins ning of limples.

The faculties governing our bodie, in the which our life coulteth, are in number thick, Naturall, Vitall, and Animall,

Naturally is in the liner officearted by the beines into the whole boote, being the third and lowell, i ame build linus

In time . Vitall, is in the beart , billributed Indigni-Nature | by the arteries into the whole bodie, bei tic, place vie " Ing the ferond and meane. a das economiand for-

ried by the nerues into all parts, indued with the fence of feiling and boluntarie mouing being first and thiefestaniling

The mult first intreate of the naturallas the nourither or piller of the rell as the promotin the order of reading or teaching Galeits bokes. a imil anno? onn oneil an -OWT

sille infine strat attle Generatrix, tohich are dia della Thematural Augunterer called potto al recion di tadio potto al recion di tadio potto di tadio di tadio di tadio di di tadio di t sedichemina upolexidad vannobs frid ophyles ministrapallare of Chohriffer, beap, 4, dein at

1. Actie

An Epitome

1. Actio.1. The verie motion active is a fub. Stantiall forms in Materia, or production to Cabe france, oz proceding to forme . And that is either of all oz of part, as generation of bumours in a lie ning creature, of blond through moderate beate : of both kindes of choler by immoderate beate, of The first fleaing and melancholike bumours , by a flower beate , and that commeth of fome meate moze, of fome lette, in all temperatures.

And thele bumours are either naturall of buna. turall.

2. Opus, 1. A thing made and finithed by action ans all parts the bodie fashioned in the womb. and by generation complete, buto the which perfection of partes, the lede being rightlie once conceined Generatrix, is the chiefe and principalt indich our ille confette,arersatoon Vaturall, Vitall, and Animall,

1. Alteratrix . The which generaltie be hot. colbe, moift, and baie, in their first and elementall faculties, and both change the febe bloub, & mene Aruall substance into a man, in which is the quahities of feling, talling, fmelling and feing : for endersis it is necestaries out of Alteratrix, bones, beines. nerues, and all other partes be made, but perticue larlie the poth worke bpon that substance, by facultie, making bones, nerues, beines, tc. for of the foure elements mingled, both grow the perticular faculties alteratrir, wherof is made the Substance of everie fimiler parte : and fo many faculties of alteratio, ther be in living creatures 02 of planeta. as there are found fimiler parts in them.

2. Formatrix. This facultie berie artificiallie other fa- and with great cunning, and for some cause, both fashion the matter which is chaunged , to that it may bane an apt figure, for placing, composition, bollownelle, wholenelle, foundnelle, Apophyles, Epiphyles, and other things necellarie pertaining

Twoculties.

134

two fa-

lucs.

to the constitution of the bones, narues, beines. arteries.sc. The which constitution is meete, for the action and ble of the parte, that after halbe created, that nothing be lacking, nothing fuper. auous, which other wife might be in better forte. er enore

res, 02 belping faculties as ther inere banvemaides.

5 53t o1

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equinous.

Bourt

fber.

This boe not onely ferue for the in-Auxilia- Nutrix, create of the poung, being once ingenbred, but also from & time, that the feede is conceined, for it is mate that the feede be augmented by nutrition, that it may luffile to conflitute y fo manie and fuch parts as be necestary. The male lave is Auftrix, first nouriffed with the female, and af-Increas terward with a finall & balituouse Boze tion of the bloud of mentionim. e don. ca de nour il der. a ab e

> Actio. Is an increating , that is to faie, an ampliation of the found partes (which were endenvered) of a liming creature in length, breaoth, and depnette, keeping the proper forme and first continuitie, as it is layor in the i, li, capic, Degeneratione.

This is the worke of nature onelie, when as these things which are extended to be, or pulled from ve, oz are amplified in one meafure onelie, or not in all together, then this facultie beareth auctrices rule from the birth, onto the dourifhing age, and as I laibe, belpeth the facultie Generatrix in the wombe, and is onelie in a liuing bobie.

2. Opus, The small partes of a living crea, ture bozne into the woold, which are brought into a reasonable bignesse, and the bodie being lite

the made great.

the floorische reines, wombe, milt, bladden, purce ing medicines, and Alexitories, is calific trense

Auxiliapolett unio the other party.

An Epitome 70 to the configurationally her marues, beines. Litation is meete, for Chaunger: sollain 121 Auxiliares on to and &Df p which angul an or belping we will in-Cocrix. ation mi faculties. Digeffer, Itreateberge after moze eni odi col envis glano Negisenid Lat large. L pourifier Barry winus Deine sare ingen. som sit tof and Adio. That is nutrition of the perfect affic 309) said the mulation of nourillyment, with the thing nourie gam ti tad fbed, that is, when that thing which floweth, as don't ans sithe forme of nourillment is put bnto, faltned. ai son siz Mabe like buto all the found parts of the nourie to and of theo bodie, without anie ampliatio, for the tupce sou gluou 02 bumoz when it falleth a Valis, euen as certain Dein, fo is itaifperfed through all the part which ought to be nouriffed, and by and by it is put oz ma tais of liopned bato it, and after baning gotten fufficie and ariant of ent pagnelle and clammie humour through nas funall beate, it is glued and falined, it increafeth. cleaneth together, and is buited in one . The Facul. which commeth not to to patte in Anafarca Hinutrices drope, when as the untriment being moze was trie, and not fo clammie, by reason of the abunas model pance of thin & watrie bumours, falleth fro the dolling to found parts of the living creature, e at the laft -atlanta a it is made like buto the parte which thould bee diamend nourithed, when it is nutriment in bede (other ung enne are nutriments in power more proper, and re-Sof maxin moue.) The which is not in Leuce, 1, Vitiligo. 2. Opus, All the parts enduring with nourifie PERMIT BELLE ment lo long as is politile. នយុះ វិហ្វាលប្រ Attractrix, which ozalweth buto the part conbeing life mentent qualitie and inper. This facultie, like as the rest, being found in some instrument, as in the Comacke, reines, wombe, milt, blabber, puras

ing medicines, and Alexiteries, is castie trans

Reten-

poled into the other parts.

Auxilia.

facult. Roige Cion be bone. Digetter in altering, and that man

facul, 180 aketh it like, and and a la anner and honior with

Expultrix. Expeller of that which moletteth

But we will intreate of thefe foure faculties as mot

principall bereafter moze at large vied (pointes ed come an

. Attractrix . The dyalver of connenient qualitie and fayce into enerie parte to nourify the fame (the which is common onto all partes that brawe onto them fuch mutris ment as is most proper for them , fomutime thorough Arafabt pozes, as in the flomacke, and fometime onelie by the temperature of the parte , as almost in all the other partes, or elfe to the boluptuous beledation of the parte. lobereby the mouth of the matrice both brawe the feete of man to the berie end, and whereby the gall both leparate and braine peolow choler from the lifter, but in the Ball, prototo choler is not ingentered, as Afclapiades faith, like as neither, be affirmeth metancholik humour in the lotene. but of him it is brawen from the liner to nourify it Selfe, ! The reines voe binive and onelie braine the brine out of a believe beine from the bloub, and it is not carried of bis ofone accorde into the reines, as though that were the tio by contraction as realiferentially, To the Aratricaled

Reither doe the hollow beines drawe together and wind about, thrust forth the drine into the oblique reines, nor instead these, which lie right underneath in the sides, to be straisted out with all the blond, and because it is thinner than blond, to be transmitted renew as all the Wime runneth into the vessell of the Wine presel, and as the conicaled milke is strained, the Whey alone runneth, and not the chiefer in like manner the reines doe expelt the brine into the bladder, through Victorias, which are growing on process of the bladder, and the humour which is received, Asclapiates of the bladder, and the humour which is received, Asclapiates of the bladder, and the humour which is received, Asclapiates stath, is resolved into dapours into the bladder, and into the bodic, having as it were two tunicles in it, the bapous are let passe by water, duce take, straight, a such as

can be no fenfe be perceived . And they being once against arowen together, bo receive their first former and to out of vapours, humours are engandered, to lo he hath beprived the reines and Vreteras of their function, Beither Doe the part of bloud receive pure bloud about the reines, but those things tubich are hencath, doe receive the bloud from the remed funto tobom they bing falined, through preffing wil as Serum be carried being purged and diffiled, as certaine of the Collers of Erafiltratus faie : foz if Serum were beaute, neither hould it be carried of the Romacke into the liver, to be diffributed neither into the reines by Caua, neyther both a watrie humour runne into the reines, and a fan. quine bumour by Canabachward, like buto oyle and was ter mingled, which when they are poured on the ground. each nun contrarie maie, as other Crafifirations affirme. Por pet as Licius faith, the brine is the nouriffment of the reines. Therefore the reines ope brawe the brine, for that it is familiar and pleasant buto them, and not by following that which is made emptic. Hoy fo when no moze brine bid abound, then was it made emptie by Ifchuria, that is to faie, through suppression of the brine in the reines, blade Der, oz other passage belonging buto brine, as we have said before more largolie . In the Dranice of the flowacke and the theoate by their araight pallages, there is no Deglutitio by contraction, as Erafiftratus faith. In the Wractrice of the liner, there is a diffribution of Chylum, out of the fto. macke and entrailes, into the liner, by the beines Meferaica. In the Tratrice of all the partes, there is diffrubution of bloud out of the liver and Cava into all partes by the beaunches of the beine. And not as Erafiftratus affirmeth. by the expression of the stomacke (for this although it were, to get by reasoniof the length of time, it should have small poiner, forthe diffribution of bloud through the beines) not by the beines contraid about the blond, which they cone taine, not with that fuccession buto that parte of our fub-Stance tubich is made bacant, and Dispearled from our heat. the which thing those that recover from ficknelle doe beat clare, who if they have not more nouriffment folding and abounding B. & & sow +07 CELE

abounding in them, then there is place bacant, they Chall never reconer their accustomed belth, e mozeoucr, the abunbance of bloud in the bodie, could never be gathered together bpon the liner. In the tradure of purging medicines it may appeare, they drawe proper qualities, or certaine bus mours, familiar buto them, out of our bodies, as Scamonium braweth reolows choler out of one that bath the Janbers, Elleborus niger Daweth blacke choler ex Melancolico, Cnicus, Coccum, & Gnidium , braweth fleame ex Leucophlegmatico:flos æris, Squamma æris, æs Vflum, Chamedris, Chamelion 22 weth a thin and watrie ercrement ex Afcitico, and thele tumozs are not engendered in bs of the mes Dicines themselues, making our bodies supple, as Asclepiades both fallelie furmile, benying the facultie attractive onto euerie conucnient qualitie, whereby Magnes braweth gron, Succinum a little moate, and corne the water layde bnberneath it in earthen bellells, and certaine medicines Doe pull out fplints and arrowe heads fallned berie bere in the field, and also poilon of Serpents, which was put in the fame.

Likewise certaine medicines braine the poilon of Wis pers, some the poilon of Pallinaca marina, & other of others, infomuch that the poison brawen out, bath ben found lying boon the medicine. By the which similitude, the same sub. Stance may braine thinges, other medicines brawe not by boke and croke Attorios, forning together, as they mette one another with Epicums, the which he and Afclepiades

Did appoint to be the first elements of all things.

Retentrix. The reteiner of proper qualities brawen bne to enerie parte, butill digestion be perfect, when there is nourishment, but if there be excrements which doe trouble the part wherein it lieth, as in the entrailes, the bladders, ec. I welling with quantitie, or tharpe and biting qualifie, or in both together. The childe is refeined in the wombe, entill that through greatnette, weight, biting, or that the infant be anoise with I weate, or brine, the Membrane bee. ing broken, or through fome other brgent cause, it is con-Arained to be belinered. This facultie like as the rell, is in

Low hour mercio

De Tumoribus

all parts which are to be nourithed, but it appeareth most plainlie in those parts which are greatlie hollow, as in the stomacke, womb, blavver, and is most velighted in these oblique passages, but in other partes it is more obscure, it is also placed in the temperature of those partes, even as all

the reft are.

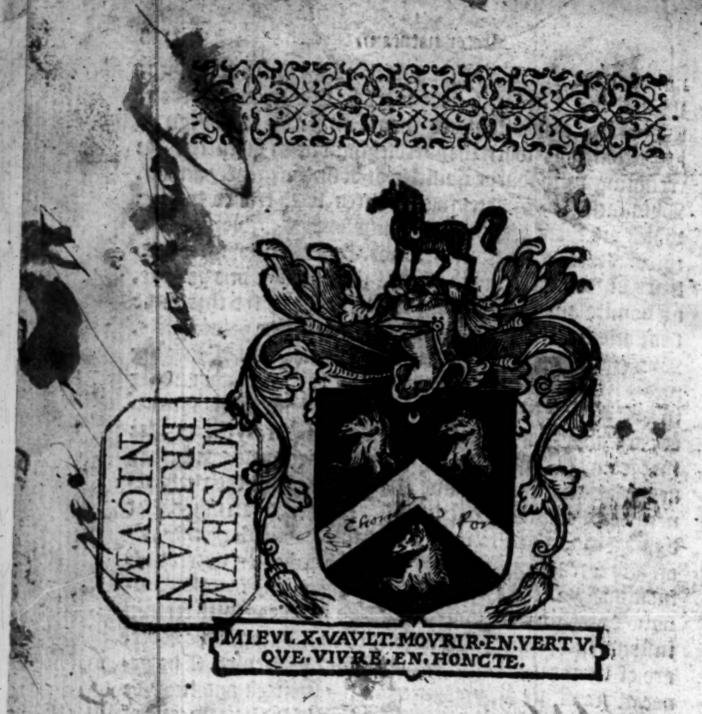
Coctrix. The bigelter of the substaunce reteined in the part, the which substance is so much the rather made like buto the parte by alteration, as it is moze never, e of great ter fimilitude to the same in qualities, as of bloud, flesh is fone made, but that substance which bath lesse similitude with the part it is necessarie that it be thaunged flower, & first by all the meane qualities, as of bloud, bot, moist, and red, ther cannot at the first balb be made a bone, colde, bard, and white : but there must needs be many alterations and chaunges, in the middle. And for that cause there are two kindes of inframents pertaining to nutrition . The one is that which braweth, carrieth, conteineth, and bigeleth the nouriflment, and as it were a fraunge burthen, ervelleth, and beareth it, such are first, Cocture, Os, Gula, Ventriculus, Intestina, secono, Mesaraice, Vene, Hepar, Caua vena. thirolie, all the parts Similares, and of thefe, Organice, and . Vene capillares, the which as the chiefest prepare by alteration the nourithment mete for enerie part. The other is. that which by drawing the excrement of nourithment, both Diuive carrie, reteine, and purge it, as are Lien, Rene, Ambæ Velicæ, with the passages of & stomack, chiefly by Crafsa intestina, Spincteres ambo, Musculi octo epigastrij. And those muscles which doe make the restraint of the breath. and also those which is berie profitable and necessarie for the flege, and brine, and buto the bearing of a childe. Thorough this nourilbing alteration, when as the partes are made, that which remaineth is tike onto them, and there. fore it is called Assimulatio, but through the ingendering alteration, those partes which before were not, are after ivaros created.

Expulsis, the expeller of those things which could not be our come, digosted, or perseatic altered, and that could

not be made like buto that which ought to be nourithed, when they are graued, as it were with a Arange burben, the part which bemaunded them, either by concoction oz attraction, and when they Aretching out in quantitie, 02 troubling with Charpe qualitie, 02 both, boe greatly burt it. This facultie, is excedingly belited with croked wayes, which are thefe parts, the Comacke, entrailes, wombe, both the bladders, beines, and arteries. Epullion, which is contrary buto attraction, is often times through one passage, as bomite and finallowing botone through the throte: the fiede and the encreale, through the neck of the printe parts. The diffribution of nutriment, the attraction of purging medicines, a boluntarie expultion of the fuice, abounding in bs, through Melaraicas venas. Thele nourifhing facultie es, are bnoerstanded by the name of natural things, for that from the conception of the face, even unto beath, thep are in a lining creature, and alfo in a plant, for they bely generation, saction, one likewife furthereth an other, that by nutrition, there may be a certaine particuler generation on and corruption, wherefore thefe thee bokes entreat als most onely of these faculties, bute whome, corruptio, diminutio, atrophia, are contrary. Thele faculties with certain instruments, which have action, comon buto all the bodie. are of two forts, that is, generall, and perticuler. The gemeratt are either all prefent, as in the flomack and hiner, 02 elle thee of them onely, as in the two bladders, for one of them bigelf, or two of them alone, as in the reines, for neis ther they bigelt, noz reteine, oz at the least very little, by realo that they want great capacitie, oz elfe the facultie expultrix, as the entrailes, which have for that cause onely cros ked pastages in their tunikes. And fozalmuch as thele ought to be nourified, as wel as fother fimiler parts. They have foure particuler faculties, nourifiers of them, placed in the temperature of their lubitance.

Detherto we have declared, which are the naturall actions, bow they be made, and of what

parts.



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